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International Journal of Religious Education

DECEMBER 1944

Editorials, News and Comment

| | |
|--|----|
| What's Happening | 34 |
| This Study Is All Yours, Roy G. Ross | 34 |
| The Election Is Over! | 40 |

Articles of General Interest

| | |
|---|----|
| Working with the Holy Spirit, Frank A. Laubach | 3 |
| Using Slides and Films with Regular Lessons, Mary Leigh Palmer | 4 |
| Last Summer in Dayton | 6 |
| What Youth Week Meant to Us, Raymond V. Kearns | 8 |
| Emphasize Interest Centers, Hazel Cederborg | 9 |
| Superintendents Like to Learn, Carolyn Edna Muller | 10 |
| Enlisting Laymen in Inter-Church Councils, Hugh Chamberlin Burr | 11 |
| They Learned Through Failure, Willard A. Hiller | 12 |
| 50,000 Churches Observe Religious Education Week | 14 |

Special Observances

| | |
|---|----|
| Little Jesus of the Mountain, a Christmas pageant, Beatrice M. Folger | 15 |
| At the New Year's Beginning, a Watchnight service, Percy E. Kohl | 16 |

Other Features

| | |
|---|------------|
| Out of the Dusk, Grace Noll Crowell | 2 |
| Films for Departmental Use | 18, 20, 22 |
| Graded Curriculum and General Program Materials | 28 |
| New Books | 30 |
| Current Feature Films | 38 |
| Films for Church Use | 39 |

WORSHIP MATERIALS

| | |
|---|----|
| JANUARY WORSHIP PROGRAMS | |
| PRIMARY DEPARTMENT, Florence M. Taylor (THEME: God's Gifts to Us) | 18 |
| JUNIOR DEPARTMENT, Caroline Cole (THEME: God) | 20 |
| INTERMEDIATE DEPARTMENT, Ruth Bernice Mead (THEME: Stepping Stones to a Happy New Year) | 22 |
| SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, Percy E. Kohl (THEME: We Need . . .) | 25 |
| For Young People and Adults | |
| Confidence in God | 22 |
| Getting a Clear Conscience | 23 |
| Being Friendly | 24 |
| The Church and Us | 24 |
| Needed—Christ's Estimate | 25 |
| Is Abundant Life Possible Here? | 25 |
| The Song of Brotherhood | 26 |
| God Is Good | 27 |
| Every Good Wish a Prayer | 27 |
| The Seed of Immortality | 27 |

POEMS, LITANIES

| | |
|---|----|
| Outward Bound | 16 |
| For Any January First | 17 |
| My Creed | 17 |
| "The bright new year's ample chest" | 17 |
| Winter Beauties | 19 |
| "I wonder why" | 19 |
| Thanks for God's Loving Care | 21 |
| Litanies of Praise | 23 |
| "Dream lofty dreams" | 25 |
| America First | 26 |

STORIES, TALKS

| | |
|----------------------------------|----|
| For Children | |
| The New Year | 18 |
| Seeking Friends | 19 |
| Jack's New Sweater | 19 |
| How Did It Start? | 20 |
| What Do You Mean—Fair? | 21 |
| Candles | 22 |

THE ADORATION OF THE MAGI

By Bartolommeo di Giovanni (Florentine, Fifteenth Century)

National Gallery of Art, Kress Collection



out of the dusk

by Grace Noll Crowell

One night three men came riding
Under the desert stars,
And they were from enemy races,
Each bearing the ancient scars
That men have borne through the ages
From immemorial wars.

From Persia, from Greece, from Egypt,
They came, so we are told,
One of them young and swarthy,
One of them black and old,
One of them fair, but each one
Bearing his gift of gold.

The night with its holy spirit
Held them within its thrall;
There was peace in their hearts, and over
The desert, the ringing call,
And, splendidly bright, a great star
Glittered above a stall.

Brothers, shall we not follow
Out of the dusk, to cast
Our gift at the feet of the Master:
The gift of peace, at last,
World peace among the nations
Whose warring years are past?

Working with the Holy Spirit

By Frank A. Laubach*

IN JANUARY 1944 we inaugurated a series of articles based upon the idea that one's faith is not rounded out until the intellectual statement has been put to the test of life. In this issue Dr. Frank Laubach tells of his own experiments with the Holy Spirit through prayer. He has become a world figure through his original methods for teaching illiterate people to read, carrying on his work in a strongly religious atmosphere. While all readers will not agree with his explanation at every point, they will find much of interest and profit from the personal experience of a religious leader and educator who is profoundly influencing our world.

THE EDITORS

FOR TWO YEARS it has been my practice to urge congregations to pray while I speak. "I am very sensitive," I tell them, "and know whether you are praying for me. I know when one of you lets me down. I feel you when you are praying for me, and I like it. A miracle always occurs when every person in a congregation prays with all his might while the pastor preaches. If it does not happen today, somebody has let us down. Don't you want to try an experiment which perhaps you never saw tried before? What happens, we are trying to discover, when everybody prays."

The results are always fine and sometimes miraculous. It feels like solid steel when everybody is praying together. At Koronis Camp one evening last year the group became so trained that they prayed with great intensity and unanimity. It felt good. Always when congregations pray with great earnestness and unanimity I feel lifted almost as though an invisible arm lifted me, my heart burns, tears lie close, and ideas come fresh and far beyond those I had written in my notes. Commonplace truth glows and burns. I have come to the conclusion that a congregation is just as important in the making of a great sermon as the pastor, perhaps more important.

In these experiences we have some of the same conditions as those they had at Pentecost, "all continued with one accord in prayer and supplication...when the day of Pentecost was come they were all with one accord in one place... And they continuing daily with one accord in the temple, and breaking of bread from house to house, did eat their meat with gladness and singleness of heart." Somebody ought to make a study of the manifestations of the Holy Spirit in the history of the church and discover

whether or not the following statement would fit the facts:

"The Holy Spirit, ever eager to break through upon groups of Christians, needs perfect loving, joyous prayerful unity before this can happen."

It has been the vogue among us educated people to look down upon the ignorant people among whom manifestations of the Spirit are most common. But it will do us educated people no harm to ask ourselves, (at least once in our lifetime) this question: "Do the simple people fulfill the conditions for the coming of the Holy Spirit better than we do? Is there an utter surrender to faith and a oneness of spirit, is there a sharing of all they have with one another, in a Negro camp meeting, such as we seldom achieve in a congregation of well-to-do people?"

When I preach to a congregation of wealthy and educated people, I feel the atmosphere charged with attitudes which must keep the Holy Spirit out:

Critical about the language the preacher uses; it must be choice English,

Critical about the ideas he expresses. I feel they are sitting in judgment over my style.

Many in the educated congregation "are sickled o'er with the pale cast of doubt": they hold theological doubts—"how much is true," or practical doubts—"how far dare we go with these teachings of Jesus?"

So one may ask—Is the reason why some Negroes and ignorant people usually have these "extreme" manifestations of the Holy Spirit because they and they alone fulfill the conditions which are necessary before the Holy Spirit will come? Because we do not receive the spirit under these wrong conditions we think these "Spirit manifestations" are produced by ignorance; whereas they may really depend upon faith, unity of spirit, generosity, utter penitence, and humility.

Some of us are having unexpected and marvellous visitations of the Holy Spirit among highly educated people when they become as humble and loving as the Negroes. There have not yet been two of these alike, so we always expect the unexpected. We all know that small groups of people can band themselves together in prayer and if they persist long enough and earnestly enough can set a church on fire. This is the commonest of all methods of bringing a dead church back to life.

Sometimes we enter a church and sit incognito at the back and pray for the service. Little by little the spiritual temperature rises and the preacher takes on a new power. Or again we concentrate on a person sitting behind or near us, often with startling results. It may be that studies now being made in thought transference will have something to say to us about this some day, but even if such transfer is finally proven, we have but found a channel hitherto unknown to us through which the Holy Spirit operates.

All of these experiments suggest the same thing, that when we pray for ourselves or others we open the channel through which the Holy Spirit can at least trickle. When many of us pray in unison and in love, we throw the very gates of heaven open and let the Holy Spirit pour through in great power.

These experiences suggest too that if we could persuade the Christians who belong to Christian churches, or only half of them, to pray earnestly for those they meet, and for the leaders of the world, and for their churches, they would release enough of the Holy Spirit of God to annex this world to the Kingdom of God!

* Special Counselor and Representative, Committee on World Literacy and Christian Literature, Foreign Missions Conference of North America, New York City.

Using slides and films with regular lessons

By Mary Leigh Palmer

INCREASINGLY church workers know that slides and motion pictures would help them greatly in their work. They are aware, too, that such materials are most useful when they fit into some regular program such as Sunday school lessons. The question that concerns them is, How can this be done?

Three things are needed: 1. Outlines of the lessons to be used for the year or at least for the next quarter; 2. Descriptions of the best motion pictures and listings of slides; 3. Cooperation on the part of the leaders in selecting, securing and using materials in the most effective way.

Pre-view lesson outlines

In planning for the use of visual aids with regular lessons it is necessary to study the outlines of the lessons for a year or, at least, a quarter ahead. If this is done motion pictures and sets of slides may then be booked for the more desirable dates and slides can be ordered for purchase so that they will be available when needed.

Many denominational boards will be glad to furnish overall outlines for the entire year of lessons for 1945. Some will furnish charts. Some denominations include such outlines in the teacher's materials issued quarterly. When requesting outlines from the denominational board, it is necessary to indicate whether they are desired for Uniform, Group Graded or Closely Graded Lessons. The age groups for which outlines are needed should also be specified.¹

The general purpose and content of the lessons for the year may be noted. Then careful attention may be given to the lesson outlines for the next quarter. In addition to the *titles* of the lessons, careful study may be made of the statements of *purpose*. If available, the Scripture material should also be noted.

Study descriptions of films and lists of slides

In order to "fit" films and slides into the regular lessons it is necessary to know what visual materials are available. Some person in the church needs to become so thoroughly acquainted with such materials that he can recommend the materials to use in connection with the various areas of study. Nothing will take the place of actually reviewing these materials. If this is impossible, this person may at least become thoroughly familiar with the catalogue descriptions and evaluations.

¹ If such outlines cannot be secured from one's own denomination inquiries may be addressed to the writer at the International Council.

The *Catalogue of Films* published by the Religious Film Association and available from denominational book stores gives the best and most comprehensive listing of motion pictures and of kodachrome 2 x 2 slides available for church use. For standard size stereopticon slides, the Evangelical and Reformed Board of Christian Education² has a very extensive library, especially on the masterpiece paintings of the life of Jesus. A catalog is available upon request.

Reviews of films not yet included in the Catalogue of Films are carried in the *International Journal of Religious Education* each month under the column, *Films for Church Use*. Lesson materials sometimes include suggestions for the use of films in connection with the lessons.

Select and order motion pictures

Motion pictures will need to be booked ahead for rental. As one becomes acquainted with available motion pictures the task of selecting them will become easier. As soon as one sees that the lessons are to deal with the Life of Saint Paul one immediately thinks of the series of six films on *The Life of Saint Paul*. The lesson outlines may again be studied to see how these films "fit." One film, or two, or all six may be used. Teachers will want to lead the group in studying the biblical content shown in the films both before and after they are used.

If the lessons are on the church, one immediately thinks of *The Kindled Flame* or one of the films in the Saint Paul series to depict early church history. The new set of 150 kodachrome 2x2 slides, *Panorama of Church History* furnishes excellent resource material.³ The new film produced by the Methodist denomination and entitled *We've a Story to Tell*⁴ shows the value of the present day church in modern life. Missionary films reveal the outreach of the church. In addition to films listed in the Catalogue of Films many denominations have films on the history or work of their own church.

If the lessons deal with the life of Jesus, the resources in films are especially rich. If they deal with the Bible as such, one immediately thinks of *The Book for the World Tomorrow* and *For Times Like These*. If they deal with racial relations there are such films as *The World We Want to Live In*, *If a Boy Needs a Friend*, as well as the slides *Visits to Synagogues*. As one becomes familiar with the materials, other films will suggest themselves in connection with social problems and other areas of study.

Select and order slides

Some denominations are now giving suggestions in teachers' materials as to specific films and slides to use with the lessons. Also, most denominations include suggestions for pictures and prints of masterpieces to be used with the lesson materials. The pictures suggested may be listed and then checked with the catalogue listings of slides. From this list of available recommended slides certain ones may be selected for purchase.

A church may buy a set of slides on the life of Jesus. The pictures by Elsie Anna Wood and those by William Hole are available as slides. The set may be supplemented by slides of masterpiece paintings. With such a "library of slides" available, whenever lessons dealing with the life

² 1505 Race St., Philadelphia 2, Pennsylvania.

³ See review in "Films for Church Use," page 39.



Scene from "Barabbas"

Pictures courtesy Bell and Howell



Scene from "The Crown of Righteousness"

of Jesus are being used, appropriate slides may be selected. Interpretations of individual masterpiece paintings may be worked out, using as resources the books: Pearl Maus, *Christ and the Fine Arts*; Bays, *Worship Programs and Stories for Young People*, *Worship Programs for Intermediates*, and *Worship Programs in the Fine Arts*; Bailey, *The Gospel in Art and The Teachings of Jesus—The Approach Through Art*. The interpretations should be re-pointed in harmony with the specific purpose of the lessons being used.

A church may make a list of pictures related to the lessons and available both as prints and as slides. Individual prints may be used for study purposes with the classes. Then the group itself may select the ones which best summarize the lessons and these may be ordered as slides. These slides may then be used individually for re-study and, later, as a series in a culminating service of worship. Such a service may later be shared with parents or with other groups in the church. Intermediates may even lead such a service for special mid-week or women's groups.

Plan when and how to use

The question is sometimes asked, "How often should we use motion pictures and slides?" The answer to that question depends upon what the lessons are about, what visual materials are available and what other methods may be used. Since motion pictures and slides are not available for all areas of study, it seems wise to list all those which "fit" the year's lesson outlines. Then use

them more frequently when rich resources are available and less frequently when they are not available. Purchases of slides may be planned a year ahead so that various age groups may use them when needed.

Plans for the use of slides or of silent films will include working out "script." Sometimes a prepared script is sent with a set of slides when it is purchased or rented. Even so, it may be restudied in light of the group with which it is to be used and the purpose for using it. Revisions may then be made if desired. Sometimes no script is available or else it may have been prepared for a much older or younger group. In such a case the slides to be used will be selected and numbered in order of use. Then Scripture, poetry, hymns or even just "thoughts" will be written out to be used as the slides are shown. The preparation of such "script" may be a most worthwhile project for a group. Any script developed for use with slides or silent films may be filed for future use. Reports of such experiences and records of script or teaching or worship suggestions may be shared with other church workers through the Department of Visual Education of the International Council of Religious Education.

The question is frequently asked, "When can we use these materials? Our class sessions are brief and there is the problem of darkening the room." Sunday morning schedules may be adjusted. Groups studying the same lessons may see the film together in a lengthened period. An intermediate group may secure a film for its own study



Scene from "Child of Bethlehem"



Scene from "Abraham to Moses"

and share it with other groups. They may even use it first in their department Sunday morning and, in co-operation with the pastor, share it and their study with all older groups on Sunday evening. Script for silent films or for slides may be worked out and shared with larger groups.

One-room churches may make permanent arrangements for darkening their one room and let all older groups use a film together—the one group for whom it was ordered sharing it with others. The little children may have their own session in a nearby home.

Films do not have to be used on Sunday morning in order to be a part of the lesson materials used. Church-night or other mid-week opportunities are especially good. Pastors may work with teachers and use them on Sunday evening. Youth groups may use them during the week, on Sunday afternoon or Sunday night.

Used as a part of the curriculum, fitted into the regular lessons being used, prepared for and followed up in previous and subsequent class sessions, visual materials may make tremendous contributions in furthering the specific and general purposes of Christian education.

Last summer in Dayton

IT WAS REGISTRATION DAY at De Soto Bass Courts—registration for one of the eighty vacation church schools held in Dayton and Montgomery County in the summer of 1944. De Soto Bass Courts is a housing project, and the management had provided three rooms for the vacation church school. The teachers were all present at an early hour and had arranged the rooms attractively for the opening day. They expected an enrollment of about one hundred children. By 8:15, fifteen minutes before the appointed time to begin, all chairs, stools and benches in the three rooms were taken. By 8:30 there were eighty beginners in the room which had been set up for thirty or thirty-five children. The teachers told the manager that they needed at least one more room, but there was no more space available.

The teachers had to do the best they could. They thought of limiting the enrollment in the beginners' department to forty children, which would have meant sending the remaining forty back to their homes. But, as one teacher expressed it: "When those little tots looked up with such eager, happy expressions, how could I tell any one of them to go home? We managed as best we could, and although the plans which we had made so carefully for the opening day were radically changed, we had a profitable, happy morning together. We knew, however, we had to do something if these children were to have the instruction and the experiences in worship we wanted them to have in the vacation church school."

They faced their problem courageously. They secured additional volunteer teachers and divided the group into three classes. They then decided to use a rotating system, so that each of the three groups could remain inside one third of the time, using the tables and piano, while the other two groups were using the out-of-doors for planned activities related to the unit which they were studying.

The Church Federation faces a war-time problem

Dayton is a war town, crowded with new people from

A city-wide program of vacation church schools met a war-time emergency

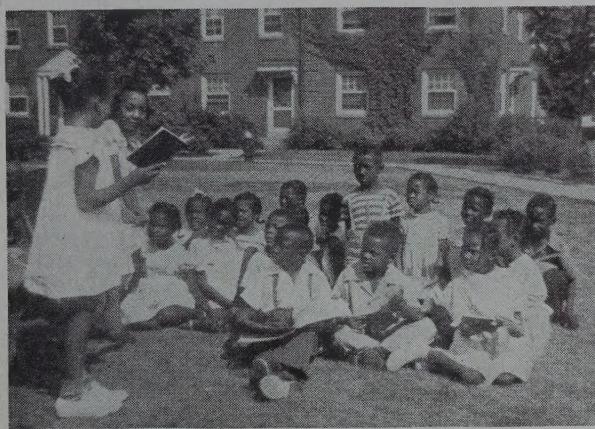
many states. Every section of the city has its share of newcomers, and many churches which do not normally have vacation church schools decided to conduct them last summer to take care of the new children near them.

The Church Federation of Dayton and Montgomery County, however, recognized that it must take responsibility in the large public housing areas. Within the vicinity of Dayton there are nineteen such projects, a few permanent, but most of them of the temporary, war emergency kind. More than 5000 family dwelling units are included in these projects. Besides these, there are more than sixty-five trailer camps, some small, some large, scattered over the county. In these housing areas fully seventy per cent of the children are of pre-school and kindergarten age. Some of these projects are located near small churches; others are isolated. One or two had resident chaplains at the time. All of them were clearly the responsibility of the Church Federation.

With a mounting delinquency rate even in the winter months, the entire community was fearful of what might happen to the boys and girls in these crowded areas when summer vacation came. Accordingly the Federation, through its executive secretary, Rev. Kemper G. McComb, its director of war services, Rev. Harry E. Titus, and its committee on vacation religious education, of which Rev. Porter Bower was chairman and Miss Florence B. Martin, director, began to explore the possibilities of holding summer-long programs in as many of the emergency areas as possible.

It enlists financial support and staff

Naturally, the first problem was financial, for so ambitious a program would be costly. It was possible to assign \$5,000 from the regular budget of the Church Federation and from the War Emergency funds provided by the denominational boards. An approach was made to the Community War Chest, with a request for \$5,000 for a social service program and an additional \$5,000 for the



In trailer camps and housing projects classes were held out-of-doors for lack of room.

vacation church school program. This request at first was refused, being blocked by a labor representative on the Chest committee. Later, when he had been made to see that he was blocking, not the Church Federation, but the welfare of labors' own children, he made the motion that admitted the Federation as a Chest agency.

Staffing the schools, in a time of labor shortage in all fields, was no small item. A sub-committee wrote letters to the secretaries of religious education of the various denominations asking for help. Dozens of letters were sent to presidents and deans of colleges and seminaries, seeking to enlist students for the summer. Notices were inserted in many denominational journals, inviting applications for summer positions. An agreement with the Congregational-Christian Churches brought Dr. and Mrs. Orville C. Jones of the Oberlin Graduate School of Theology to Dayton, to serve as advisors for the staff and directors of educational seminars. Mrs. Elizabeth E. Myers, of Cleveland, was secured as Director of Religious Education.

Sixty-two salaried teachers and about 306 volunteer teachers were secured to serve in the schools. The teachers came from many different states. Some had had several years of experience in the field of religious education and others were students who were working for college credit on a major in Christian education or sociology. Talent was also discovered in the housing projects, and from this

source excellent helping teachers were secured.

It trains the teachers

Two practice schools of one week each were planned and set up by Miss Florence Martin, Director of Weekday Church Schools of Dayton and Montgomery County, and by Miss Mae McAlpine, missionary-at-large for the Church of God. All local teachers and leaders were invited to take advantage of the training offered in the school, which was held from June 12-16. The schedule for each day was as follows:

| | |
|-------------|---|
| 8:00—8:50 | First Class |
| 8:50—9:00 | Preparation for Practice Class |
| 9:00—11:00 | Vacation School Practice Class |
| 11:10—12:00 | Evaluation and Plans for Next Day's Practice School |
| 12:00—12:45 | Lunch |
| 12:45—1:15 | Plans for Informal Child Activities |
| 1:30—3:00 | Guided Informal Activities (of children) |
| 3:15—4:00 | Evaluation and Second Class Period |

The second practice school was held in one of the local churches which was ministering to a neighborhood in which three trailer camps were located. The enrollment in the practice class was made up largely of children from the trailer camps and the training offered was planned largely around the needs of these children. This was good experience for teaching in the war emergency areas throughout the city and county.

The teaching staff of the practice schools was made up of specialists in the field of Christian education. Miss Ethel Smither, a children's work specialist, was present on the first day, speaking on "The Use of the Bible with Children" and "Our Objectives as Vacation School Workers." Miss Ida M. Koontz, Director of the Children's Division of the Council, taught in the important area of religious education for pre-school children.

It holds many schools

Many denominations cooperated in setting up the neighborhood schools and almost without exception the cooperative texts were used.

War emergency schools were held at Parkside Homes, Island and McCook Trailer Camp, Summit Court, Baptist Community Center, Overlook Homes, Edgewood Court, Skyway Park, Thomas Trailer Camp, DeSoto Bass Courts, Trailertown, Homeview, Moraine Fields, and McGuffey Homes. According to the records, sixteen per cent of these children had no church connection, five-and-a-half per cent were from Catholic families, and the remaining seventy-eight-and-a-half per cent were nominally of Protestant church affiliation. In all there was an enrollment of approximately 6,000 children.

The staff and the committee members had many contacts with Metropolitan Housing Authorities, with Tenant Councils on the housing projects, and with Managers and Service Directors of the centers. At first a few officials were slow to grant their support, but by the time the schools were under way all were giving whole-hearted support. At the end of the summer one project-service director, in expressing his thanks, wrote: "Many of our juvenile problems were solved, not temporarily but permanently, by the particular type of program your organization offered our children."

What youth week meant to us

By Raymond V. Kearns, Jr.*

YOUTH WEEK will be observed January 28-February 4, 1945. This description of activities held in one community last year indicates what Youth Week may mean to a community. Plans and materials for the forthcoming observance are given on the inside front cover page.

Four new Youth Action Guides of the United Christian Youth Movement are described on page 28.

YOUTH WEEK, 1944, in Lincoln, Nebraska was a never-to-be-forgotten experience. For weeks the Lincoln Christian Youth Council, composed of young people from thirty Protestant churches and groups, had been laying plans for the observance. And what a group this Council was! High school and university students from two high schools and two universities; representatives from Methodist, Baptist, Disciples, Evangelical, Presbyterian, Episcopal, Dutch Reform, Congregational (English and German), and the United Brethren denominations; young people from the Hi-Y and Girl Reserve Groups in the high schools; students from the student YMCA and YWCA organizations in the city—all were there. And more important, here were Negro, Nisei, and White young people meeting in Christian fellowship to plan a week of activities around the theme, "One Faith, One Fellowship." They were determined literally to translate that theme into action. Here's how they did it.

Sunday, January 30, the denominational youth groups were asked to observe the day in their respective churches using the program "One Faith." After a check it was found that such services were held in over thirty churches.

Friday, February 4, the theme "One Fellowship" became a reality in an interdenominational and inter-racial party held in one of the large churches of the city which had facilities for roller-skating in the gym, for folk dancing in another large room, as well as for table games.

The party began with the whole group assembled for three mixers in the large game room. Following this a talent show was presented in another room, with members of all three racial groups participating in the program. There was a tap dance and song from a Negro girl and boy, a piano solo and a vocal solo by two Nisei girls, and a reading and violin solo by two Caucasian girls. These were followed by singing of folk songs.

Refreshments were served, and the rest of the evening was spent in roller skating and folk games. The newspapers

had a photographer and reporters in attendance and gave the story a prominent place in Sunday editions. A picture accompanied the story showing five or six young people—Negro, Nisei, and White, grasping hands in a semi-circle to dramatize the purpose of the party—"One Fellowship." The picture created much comment—complimentary and otherwise—in the community.

Saturday, February 5. A group of young people spent the afternoon at the Lincoln Urban League in fellowship and discussion with the Negro leaders of the community. Many of the white young people were completely ignorant of the existence of the League and its fine building until this meeting. The secretary of the League explained some of the problems faced by Negroes in Lincoln. All came away with a deeper understanding of the desperate need for "One Fellowship" in Lincoln—and across the world.

Sunday, February 6. The climax of the week came when between 800 and 900 young people crowded into St. Paul's Methodist Church for a worship service, "One Fellowship," conducted by the president of the Youth Council and featuring a fine church choir made up of high school young people.

The service prepared the audience for a panel discussion in which four young people representing the three different races participated. One of the outstanding pastors of the city acted as chairman. There was a stimulating discussion by the four on the race question. Questions from the floor added to the enthusiasm of those assembled.

At the close of the panel discussion, four resolutions were adopted. They were:

Be it hereby resolved that the Protestant Christian youth of Lincoln—

1. Commend the government for its fair employment policies and ask for more funds for prosecution of violators.

2. Ask university officials for clarification of the policy in regard to equal rights for Nisei and Negro students in the dormitories.

3. Commend the university Board of Regents for their tolerance in allowing Nisei students to study here and to request that the quota be raised.

4. Request a Negro chaplain be appointed for Negro troops at the Lincoln Air Field.

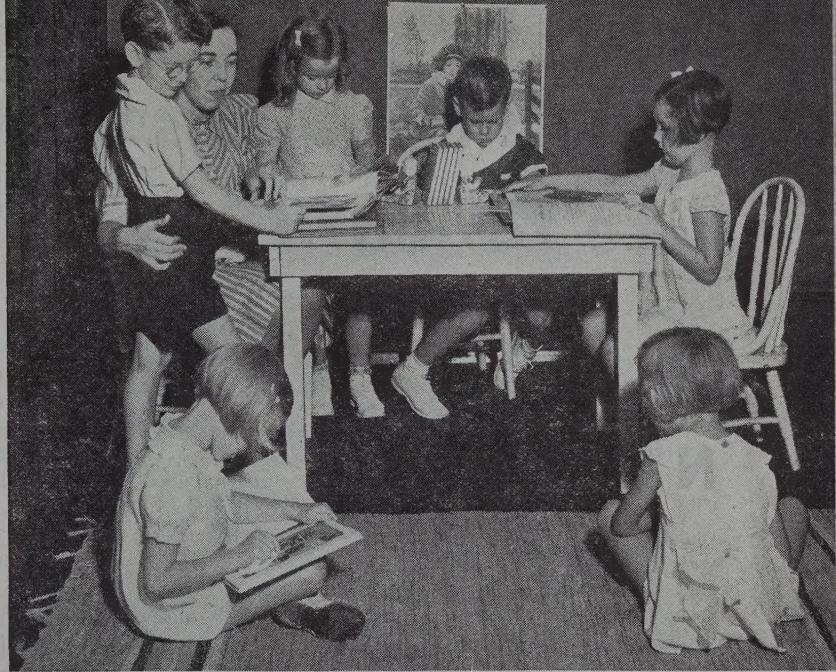
The next morning these resolutions and an accompanying story appeared on the front pages of both papers in the city.

No one can measure the final influence of this three-day program. But those of us who participated in it can point to countless panels, discussions, and meetings stemming directly from the influence of Youth Week. We have since read editorials in the university newspaper denouncing racial discrimination. We have watched attitudes change in the minds of many of our youth. We have welcomed the establishment of an inter-racial house for women at the University of Nebraska. We have seen youth aroused to Christian action concerning one of the major problems in our world, racial prejudice.

Youth Week meant much to Lincoln for in those days and ever since, "One Faith, One Fellowship" has become for many of us a reality.

Emphasize interest centers

By Hazel Cederborg*



A browsing table is valuable in creating reading tastes.

ARE THE CHILDREN in your department happy and contented? Is their activity purposeful and orderly? If not, try centralizing activities and introducing a note of beauty into them.

Take, for instance, the giving of the offering. The first thing to catch the attention of the children as they enter the room should be an artistically planned offering center where they can deposit their money. A low table may contain two pretty baskets or small wooden or metal bowls, with perhaps a picture or a few flowers. Two children may be appointed each Sunday to bring the offering to the front of the room during the worship service.

But this is only one interest center. In every child-centered program there are others which can be used most effectively. A work-table is always good. If a certain group has a project upon which it is working, the few minutes before class can be used to further it instead of being wasted. The teacher in charge should have the materials ready so that there will be no time lost on the arrival of the children. They may be making a scroll, a winter frieze, a spring poster. Whatever it is, however, it should stem from the work unit, otherwise it will become merely busy work.

All that is necessary for a browsing center is a low bookcase or table, several chairs comfortable for children and a few good books. The books may be general in interest or they may supplement the lesson unit. You may borrow them from your public library or, if you have funds, you may be able to build up a collection which can be increased from year to year. Books which broaden horizons, collections of prayers and of Bible stories are of value. There are also several children's Bibles which every Sunday school should seek to own. Children will naturally drift to this center, and will come in time to do the sort of browsing that is valuable in forming tastes and stimulating reading.

Nearby might be a picture screen. It can be of soft wood covered with burlap or of beaver board, and it

should be fastened securely to the wall. The pictures should be good in line, color and subject. Many advertisements have these three qualifications and an added fourth—they come within the understanding of children. Lovely prints of masterpieces are inexpensive. Often you will find them reproduced in magazines.

Another use for the picture screen is to display original work. Every child at some time, it seems, has a flair for color and line. Displaying original work not only gives a child confidence, but it also teaches him to evaluate his work.

Important as these interest centers are, however, they are secondary to the worship center, the focal point from which all influences proceed and the one which makes this room different from the usual school room. At some time during the year every child should have a part in planning and arranging it. Divide the classes into groups and let them work out their own "designs." Soon they will learn to manage without adult help and will achieve really beautiful effects.

The worship center should be changed from time to time to fit the season or the theme of the worship service. Some of the commoner objects used are: a picture, often one of Jesus, a Bible, candles, and flowers or plants. It is important not to use too many objects at once and to use only those which are meaningful to the age group at worship. An open Bible means nothing to children who cannot read, and it is doubtful if the cross should be used with young children. If a wall hanging serves as a background it should be of good quality and soft tones. The worship center at all times should be simple, in good taste, and meaningful.

Centralizing interest in these ways not only makes the sessions run more smoothly, but it also adds to the pleasure and significance of Sunday school. Children may forget the books they study and the lessons they learn, but impressions of beauty and order will remain to influence all their subsequent religious experience.

* Highland Park, Illinois.

Superintendents like to learn

By Carolyn Edna Muller*

NOW, I HAVE A PROBLEM in my school . . ." Thus usually begins the meeting of the Superintendents' Club of the Hudson Methodist Parish. For almost six years the church school superintendents of the twenty-one Methodist churches in West New York, Union City, Hoboken, Weehawken, Jersey City, and Bayonne have been meeting monthly in each other's homes to discuss their problems, and to learn new methods. Attendance averages from thirteen to sixteen at each meeting.

The casual observer dropping in at the end of the evening and finding the group enjoying refreshments, sitting spellbound while the Club's "magician" initiates a new member by producing coins and eggs from every conceivable corner of the room, or hearing the rollicking laughter as someone tells a new joke, might well ask, "What goes on here? Has anything been done?" But something has been accomplished. The group has put in an evening of serious work, and the results are evident in the changing attitudes of these men and women, and in the programs of their particular church schools.

These superintendents have discovered that they are not alone in their jobs. Their problems and successes are the other fellow's problems and successes, too. When a man presents a problem to the group it may be that someone else has faced the same problem and can give him help. If not, the whole group discusses it and tries to work out some concrete steps for meeting the problem.

One year, after Christmas, one of the men reported on a problem. He said that the pupils in his school had voted to give up their candy and use the money for a mission project, but some adult had spoiled it by presenting the children with candy, in spite of their decision. What could be done? The superintendents decided that the adults of the church must be educated along with the children, and that therefore caution had to be taken in departing from such an age old custom as Christmas candy. The following year another superintendent told of his experience. He had used caution. The previous year an intermediate class in his school had asked for the money that would have been spent for candy and used it for materials for health kits which they made up and sent to a migrant center. There was such widespread interest in the project that the next year when four "needs" were presented to his school and then discussed in classes, the pupils unanimously voted to give up their candy and send the money to China. It was further reported that in another school the children had helped the adults to understand what they were doing by showing them a moving picture on the needs of China, and then allowing each class to present its candy money to "Santa Claus" with

the request that he use it for China Relief. Thus some of the problems and successes of an innovation were shared.

But the meetings are not all hit and miss discussions of problems, and the sharing of successes. Usually there is a planned program which takes a good part of the evening. Some of the best programs have included:

1. A discussion of church school music. The best hymn books published for each department were presented and examined.

2. A set of kodachrome slides entitled "Increasing the attendance in the church school" was pre-viewed. After the discussion several of the superintendents asked the Director of the Parish to show the slides at their Board of Education meetings. Each church school board seeing these slides found something of value in them, and one board revolutionized its church school program.

3. The tri-purpose projector owned by the Hudson Methodist Parish and available to the twenty-one cooperating churches was examined. The Parish 2 x 2 kodachrome slide library was viewed and the various possibilities of using the slides for worship and educational purposes explained.

4. A demonstration of the flannel-graph, and the feltograph, and an explanation of their possibilities, kept sixteen superintendents spellbound for almost two hours. A long question period followed.

5. Children's Day materials were discussed. The Club wrote to the denominational Board of Education and suggested the type of materials they would like to see published in the future.

6. A discussion of criteria for selecting religious books and pictures for various age groups occupied two evenings. This grew out of the admission of one superintendent that his only standard was the price, since he knew no other. A list of books and pictures suitable for each age group was mimeographed and distributed to departmental heads and pastors.

One of the most delightful results of the Superintendents' Club has been the change in the attitudes of these men and women toward their job. One man well on in his sixties became interested in worship, and with the help of the materials in the *International Journal* has learned how to work out and conduct a truly lovely worship service. A man in his seventies who has been a superintendent for forty-three years has shown the others the importance of calling in the homes, and of knowing each child by name and something about his family. Another feels that the Club is so important to the work of the church schools that he will visit a new superintendent and personally call for him on the night of the meeting. Two or three missions-minded superintendents have aroused enthusiasm in others. At least one more school will be making "World Friendship" its primary emphasis next year. Still another superintendent who had been opposed to the church school's doing anything for the children in the Japanese Relocation Centers, later built a worship service around that theme and told his pupils a story of the work being done by the churches in the Centers. Almost all the superintendents have become interested in improving their equipment, beautifying the church school rooms, and improving their worship with the help of lovely centers of attention.

What has been the primary reason for the success of this group is hard to say. Perhaps it is the informal

(Continued on page 13)

* Director, Hudson Methodist Parish, Jersey City, New Jersey.

Enlisting laymen in inter-church councils

By Hugh Chamberlin Burr*

THE HUNTING SEASON is just closing, but it is always open season on laymen. At least many ministers are gunning for them most of the time. This may be stating the matter absurdly, but the securing of adequate lay participation in carrying on church work is a never-ending problem.

The task is accentuated in inter-church activities, where denominational loyalty does not apply. Nevertheless, YMCAs and YWCAs secure abundant lay participation, and so do community chests and chambers of commerce. If laymen can be secured to carry on these organizations, they can likewise be persuaded to work for inter-church organizations. Their enlistment, however, is not a matter of accident, nor of mere eagerness for it, but depends upon recognizable factors which are easily grouped under the headings of pattern, principles, and plans.

The pattern

The pattern is basically important. The usual organization of inter-church councils is like that of other similar bodies. There is an Executive Committee or Administrative Committee which is made up of the officers of the Council and the chairmen of the various committees which carry on the program. Thus only the people who have the time to act as chairmen of committees can have a voice on the controlling body. Even though these committees are made up of delegates appointed by the churches, it is natural that the Executive Committee include the most interested, the best-informed as to its purposes, the most talkative, and those presumably with the smallest number of time-table responsibilities. The result is that ministers are in a large majority and laymen in a very small minority.

A real place for laymen can be made by slightly modifying this pattern. Have as many committees as may be desired, but group them under a few major departments of work. Then set up a Board of Directors which will be composed as follows: half the members will be the officers of the Council and the chairmen of the major departments; the other half will be laymen and lay women chosen at large for their interest in the work of the churches and the contribution they can make to it.

The principles

There are several principles which underlie such a pattern and can be expressed through it:

1. It provides a way of avoiding one of the biggest

obstacles to lay participation. One does not have to be a committee chairman in order to be in the inner circle. This method of enlisting a man's participation without his having to accept a considerable responsibility before he is ready for it, is at least one of the reasons why the organizations mentioned above have been more successful until now than inter-church organizations, in securing lay participation.

2. It provides for a longer tenure of office than the one year administration of an annually changed executive committee made up of committee chairmen. Even the three years of a first term may not enable a layman to feel entirely at home. A reelection for a second term, however, produces a significant increase both in interest and effectiveness.

3. It provides, through a permanent nominating committee, for continuity of thought and policy and plans which will produce rich dividends in terms of laymen. The nominating committee should be entirely apart from the Board, save for the Chairman, who serves on it ex officio, and should be elected by the Annual Meeting. Its members also should serve for a term of years and be eligible to at least one reelection. On occasion a layman, with heavy responsibilities, may decline when invited to "run" for the Board. By such a nominating committee, he can with propriety be asked to agree now to serve a year or two years hence, because he knows and the nominating committee knows that it carries the responsibility for the years ahead.

4. It provides for a balance of ministers and laymen. A preponderant proportion of either tends, although unconsciously, to make both groups self-conscious and ill-at-ease. And that is the first step toward encouraging people to drop out of an enterprise which must exist by enlisting the interest of people who are giving their time—and who have many other avenues of satisfaction in the use of it.

The plans

There are certain details which help greatly in producing the results that may be achieved through applying these principles. Let us call them plans:

1. Choose a layman as chairman of the nominating committee.

2. Elect a layman as President of the Council frequently.

3. Develop in all the committees of the organization the attitude that they are not closed affairs, but that each is responsible for securing additional members, and in particular that each should make sure that all denominational groups and, if possible, all churches are adequately represented on it.

4. The basis of delegation from churches to the organization might well be increased in order to give opportunity to use more lay delegates on the committees.

5. All committee members should be elected annually by the Board of Directors, and formally notified of their election. There is no need to clutter up the Annual Meeting of the Council with this. The action by the Board, however, is desirable, both to give the Directors final responsibility for the working personnel and also to let the committee members realize that they have been officially appointed and are not just serving because they themselves are willing to do so.

* Executive Secretary, the Federation of Churches of Rochester and Vicinity, New York

6. Except in obvious cases no person should serve on more than one committee. Five committees may desire the same person the same year. The first to send his name as a nominee to the Board of Directors will get him. That means the other four will need to find four additional people, probably not now active on committees, thus enlarging the number of laymen participating.

7. Nominations for a committee may be made by the committee itself, and also by the Executive Secretary. Newcomers, people whose unsuspected interests are accidentally discovered, those whose names may have been furnished by their pastor, or those who may have indicated a special interest on the pledge card at the time of the annual financial campaign, can thus be brought without delay into the circle of the committees.

8. Minimum records should be kept on a master card which show the giving participation, the committee participation, the interests and the church activities of a large number of people over a period of years. Only in this way can the purpose of increasing the participation of

laymen be thoroughly carried out, and adequate information furnished to the nominating committee.

The Rochester Federation feels that it has made only a beginning in this area although it has more or less complete records of over 6000 people, classified by churches, more than 1000 of whom are or have been personal participants in the united work of the churches through the Federation.

I have not stressed the desirability of lay participation. That is too obvious. Even though greatly needed, I do not believe that adequate lay participation will be secured until a variety of opportunities are offered, suited to the interests, capacities and free time of a large number of people. In other words, make lay participation easy, interesting and natural. But when those opportunities are provided and the mood is one of "Come on in, the water's fine," the result will not be such as to elicit the plaintive, "Why can't we get more people to work in inter-church activities?" but rather, "Isn't it wonderful to be engaged together in the work of the Kingdom."

They finally learned how

**And a weekday school program is
now established in Dalton**

By Willard A. Hiller*

DALTON, PENNSYLVANIA, in the spring of 1942, was a borough of about one thousand good-living, industrious, God-fearing people. Like other towns and villages in the commuting area surrounding Scranton, it has not changed in outward appearances. The regular travelers on "The Lackawanna Trail" would recognize the belfry of the old grade school on the far side of town, the Baptist and Methodist churches near the center, and the new Junior-Senior High School building nearby. The small business area is still surrounded by attractive, well-kept homes on short streets or thoroughfares leading in all directions to the adjacent farming countryside. But to the local resident many non-apparent changes have been taking place. All available young men and some young women have gone into the armed services and many of the not-so-young have moved to war industry communities.

Spring of '42

About the time this story begins the ministers of the two churches arrived at three definite conclusions: First, Dalton raises, educates and trains its children only to have

them leave for cities. Second, the town's duty to its children and to the world into which they will eventually make their way is to provide them with sound moral and Christian characters. They must have experience in Christian living which will carry them safely through life among strangers and away from the restraining influences of the "home town." Third, the few minutes of religious teaching received each Sunday is insufficient to inculcate all the necessary training. Therefore the state should share some of the weekday school time for this most important phase of education.

This community is predominantly Protestant and the congregations of the two churches work in harmony on all activities except Sunday morning worship. The two pastors, therefore, had no difficulty in persuading the Parent-Teachers Association to approve a course in weekday religious education and send a committee to the school board to ask its permission. The fact that no other school district in Lackawanna County had taken such action did not deter the board from granting permission for the classes.

Summer of '42

Authority having been granted, the work of preparation for the fall term was begun. Rev. Charles Hough of the Baptist church (now Chaplain Hough, U. S. A., in British Guiana) went to Pittsburgh for consultation with the director of religious education of his denomination. Upon his return he and the Methodist pastor, the Rev. Fred Church, worked out the plan for Dalton. Everything was in readiness when Mr. Hough was called into service. His pastorate was not immediately filled by the Baptist congregation. Mr. Church, although he already had two charges to look after, single handed carried on the work originally planned for the two ministers.

Fall and Winter of '42-'43

Mr. Church taught two forty-five minute classes each Tuesday, and the endeavor was a success.

* Dalton, Pennsylvania. Chairman, Dalton, Pennsylvania Council on Weekday Religious Education.

Spring of '43

Alas! The Methodist Conference transferred Mr. Church to Worcester, New York, and weekday religious education went out with him. Why? Because he had carried the entire program himself and therefore left no organization behind to go on with the work.

Summer of '43

Business as usual, bond drives, scrap drives, Red Cross, church services, Sunday school picnics, boys and girls going away, waiting for news from the boys in combat areas, victory gardens, church suppers. But weekday religious education? Oh, yes, Dalton did have the first class of its kind in Lackawanna County, but that was last year. No plans. No preparation.

Fall of '43

An unprepared program was started and "petered out."

Winter of '43

The superintendent of the Dalton schools, wanting to continue the classes in religion, asked the Parent-Teachers Association to reaffirm its approval and to appoint a chairman to form a permanent, self-perpetuating committee to administer a program of weekday religious education.

A Council of Weekday Religious Education was at once set up, composed of local and nearby pastors, the school principal, and several lay men and women. They called in for consultation two secretaries of the United Churches of Scranton and Lackawanna County: Rev. Joseph M. Woods, Jr., the executive secretary, and Miss Lucile Desjardins, his associate.

Winter and Spring of '43-'44

A definite program was planned and in February two classes were organized under the instruction of Miss Desjardins. A class composed of seventh, eighth, and ninth grades studied the text, *Jesus the Victor* and prepared a book entitled "Life of Christ in Art" which was subsequently presented to the Council for the use and inspiration of future classes. The second class, composed of tenth, eleventh, and twelfth grades, studied the text *What Jesus Said* and wrote a thought-provoking book for the rechristianizing of Hitler's youth—"Christianity vs. Hitlerism." Each student took one phase of the re-educating process and wrote a chapter. This book was given to Mr. Woods as a token of appreciation from the class for his efforts in helping to make the class possible.

The Council was not content with simply giving the students one more subject to work on, but planned extracurricular activities as well. First, there was a party in the Baptist Sunday school room to which the religious education students invited all the young people of the town. It was a big success. At the suggestion of the Council the class conducted a very beautiful candle lighting service on a Sunday evening in the Methodist Church. On Holy Thursday the class was taken to the Masonic Temple in Scranton to witness the Maundy Thursday Celebration of the Feast of the Pascal Lamb by the Knights Templar. The Council also arranged for a visit to the Jewish Temple Israel in Scranton, and for two hours on a Sunday afternoon they sat in the unfamiliar surroundings of Jewish worship and fired questions at Rabbi Buch which were thoroughly and patiently answered by him.

In addition to teaching the classes, Miss Desjardins gave training in religious education methods to two former school teachers whom we hoped to use the following year.

Summer of '44

May 28th was a warm and beautiful Sunday. Early in the evening the citizens of Dalton filled the Baptist Church to capacity to see the students receive certificates for the work accomplished. Special certificates had been drawn and printed. Following their presentation the students gave "The Life of Christ" in art, using stereoptican slides of masterpieces of religious paintings which they interpreted through Scripture, music, and poetry.

During the summer the high school students of the weekday classes helped with the community vacation Bible school. In fact, the interested adults were so few we could not have held a school this summer without the help of these young people.

Also this summer a complete, four-year alternating curriculum was planned for the weekday classes.

Fall of '44

This fall the new curriculum was put into use, with three classes in the Junior-Senior High School. They are being taught by the two former school teachers whom Miss Desjardins trained last winter. The classes are bigger than ever.

What we had not planned for this year was an extension of the work into the lower grades, since we felt that we had all we could handle at present. But the demand of the fifth and sixth graders for religious education could not be overlooked, so we started a fourth class. The teacher is a woman who thought at first she had no time for even one class, but is now teaching two classes in our school and a third in a nearby village which, feeling the effects of our venture, decided to try it for themselves.

Weekday religious education has returned to Dalton and is established on a foundation with good prospects of permanency.

Why are the people of Dalton so concerned with weekday religious education? Because they believe that religion should have central, everyday influence on youth rather than marginal, Sunday-only influence. Because they believe the Creator of the universe should have a place in the study of that universe. Because they believe that moral training is necessary and should be given in relation to other school work and not as a side issue. Because they believe that religious education is essential and should be maintained on a level comparable to the best in public school in materials, methods, and teaching personnel.

Superintendents Like to Learn

(Continued from page 10)

character of the meetings and the fellowship in each other's homes. Perhaps it is because they feel free to talk—no preacher dares to come unless invited. Perhaps it is due to their common situation, common problems, and common interests. But successful it has been. So much so that when an interdenominational meeting of superintendents was considered, the first thing that the Committee said was, "We had better get the chairman of the Hudson Methodist Parish Superintendents' Club to tell us how they do it."

50,000 churches observe Religious Education Week



REPORTS COMING IN on the fourteenth annual Religious Education Week held September 24 to October 1 under the sponsorship of the International Council of Religious Education, indicate a more widespread observance throughout the United States and Canada than ever before. In hundreds of localities community-wide celebrations were held, and in some cities inter-faith groups united in special programs. Upwards of 50,000 churches of 42 denominations used it as a rallying-point for their fall programs with special recognition of teachers and leaders on September 24, with programs and conferences during the week, coming to a climax on World-Wide Communion Sunday, October 1.

The President of the United States emphasized in a letter to Dr. Roy G. Ross, General Secretary of the International Council, the importance of religious education in the lives of the boys and girls who must carry forward the principles for which those of this generation are fighting. He was joined by two hundred governors and mayors who issued proclamations or statements.

Through the press and radio the message of Religious Education Week reached the homes in farthest corners of the United States and Canada. Newspaper and religious periodicals carried several thousand articles, as well as a large number of editorials commending the observance.

Many special radio programs were broadcast. At Wichita, Kansas, prominent citizens were interviewed daily in five-minute broadcasts arranged by the Council of Churches. The Youth Council of Scranton and Lackawanna County conducted the devotional programs over the local station at Scranton, Pennsylvania. In Dayton, Ohio, representatives from the city Christian Youth Council spoke on "The Power of Youth United" over WING.

To promote closer cooperation between public school and church school teachers, community-wide receptions were held. In some towns "appreciation" banquets for church school teachers were given and public school instructors were invited. In Billings, Montana, a city-wide program crowded the junior high school auditorium.

Opportunity for parents and church school teachers to get acquainted was given in hundreds of churches. Such an evening was spent at St. Paul's Lutheran church, Sterling, Illinois, where church school material was explained and parents were guided as to "follow-up" work to be done at home. Scores of churches held visitation programs with church school teachers visiting the homes of pupils, as well as seeking out those not receiving religious education training.

Family night for the entire church and church school was held at the Evangelical church, Buchanan, Michigan, where motion pictures of church school activities were shown.

The Kiwanis Club at Grand Forks, North Dakota formally observed Religious Education Week, with Dr. George A. Henry, professor of religion at Wesley College, addressing their luncheon meeting. At Westminster Presbyterian church, Salt Lake City, Utah, a dinner for the local Boy Scout Troop and their parents was held.

Calling attention to Religious Education Week as a "good time to start some reading on religion and world problems," the reading of religious books was urged by the Metropolis, Illinois *News* in "Library Notes," and included lists of books on religion for adults and young readers. The public library of Atlantic City, New Jersey, was among those across the country with special book displays in observance of the week.

An attractive and colorful exhibit of religious education literature was prepared at St. Paul's Lutheran church, Hilton, New York. At Trinity Episcopal church, Findlay, Ohio, materials and books to be used in the church school during the year were shown.

Noteworthy religious education conferences were held in many centers. Feature of the observance in the metropolitan area in New York City was a one-day inter-denominational conference for ministers, church workers and parents, with addresses by Lisa Sergio, news commentator, and Professor Samuel L. Hamilton of New York University.



Representatives of the Jewish, Catholic and Protestant faiths look on while Mayor Thompson of Miami, Florida signs a proclamation for Religious Education Week.

In the 5,564 church schools in the United Churches of Canada the emphasis of the week was on the enlistment of "Volunteers for Christian Service with Children and Youth." Adults were urged to share in an effort to recruit persons to strengthen the program of local churches, and the program emphasized a dedication of parents, teachers and officers to the task of educational evangelism.

A summary of what must be a partial report of a widespread observance can best be given in the words of an editorial in the *Owensboro Messenger* and reprinted in the *Russellville, Kentucky, News-Democrat*. It said: "Religious education is more than a desire, more than a declaration. *It is a resolve put into effect.* It is a determination to train the mind to consider holy things, and to *translate that training into living.*"

Little Jesus of the mountain

An easy-to-present pageant for Christmas

By Beatrice M. Folger*

THE FOLLOWING SERVICE may be given with little preparation. One complete rehearsal of the whole cast may be sufficient if the pilgrims learn their speeches in advance. The Narrator should practice his speeches, using a microphone if possible, and making sure he can be clearly heard. If the pilgrims cannot use a microphone and it is difficult to understand them as they speak, the Narrator may say their lines for them, announcing them, "A writer has come to the shrine. This is what he is saying as he kneels," etc. This service has been given very effectively twice, and with little difficulty.

Scene

The scene is a forest glade, supposedly on a mountainside. If there is a choir loft back of the stage, with stairs leading to it, it can be effectively used, the pilgrims climbing as up a mountainside. The shrine is back center, on the choir loft level or on a platform raised slightly above stage level. The walls should be banked with cuttings from shrubs and boughs of evergreen and the whole stage made to look like a mountain meadow. There may be snow on the branches.

The shrine has a gable roof projecting over the front, covered with evergreen boughs, to look as if it nestled among the trees. If sufficiently covered with greenery, the shrine may have only the one flat containing the opening, and a skeleton roof. Velvet curtains are hung across the front and are pulled back by the angels on either side to show the Holy Family. They are closed again when the vision has passed. The scene in the shrine is the conventional one of Mary, the Babe in a manger, and Joseph standing behind. It should be made as beautiful as possible and lights turned on it as the curtains open.

The pilgrims come from an entrance near the stage and climb up a stairway heavily banked with shrubbery. They kneel one at a time before the front of the shrine and then take suitable places on either side so that eventually a beautiful group picture is produced. This part should be carefully rehearsed so that movement is natural and in proper places. If an amplifying system can be used, with the microphone concealed in front of the pilgrims as they kneel, with their backs to the audience, the result is more effective. If this is not possible and there is difficulty in hearing what they say,

the lines may be read by the Narrator, as suggested above.

The Narrator should be concealed at one side but in position to be clearly heard.

The costumes may be modern winter clothes, with the Wise Men, Shepherds and the Holy Family dressed in traditional fashion.

Cast

NARRATOR
ORGANIST; CHOIR

Pilgrims:

GUARDIAN OF THE SHRINE

| | |
|-----------|---|
| WRITER | ARTIST |
| SCIENTIST | 2 HIGH SCHOOL STUDENTS |
| PHYSICIAN | 2 JUNIOR HIGH STUDENTS |
| TEACHER | 2 JUNIORS (or more) |
| BUILDER | OLDER GIRL WITH PRIMARIES |
| MERCHANT | OLDER GIRL WITH BEGINNERS MOTHER AND CHILD |
| SHEPHERDS | 2 ANGELS |
| WISE MEN | FARMER |

It is more effective if the pilgrims chosen actually represent their own occupations or professions: physician, teacher, farmer, etc.

The Pageant

CONGREGATION: "O Come, All Ye Faithful"
CHOIR: "Holy Night"

NARRATOR: (as choir hums "Holy Night")

High on a windswept hill where, on a winter's night, the great boughs of the spruce and cedar bend low beneath their weight of snow and ice, there stands the shrine of the Little Jesus of the Mountain. Far above its narrow, snow-crowned roof the slender fingers of the hemlocks almost touch the stars and the glacial beauty of the milky way swings across the heavens like a jewelled scarf. Far below, at the foot of the mountain, nestles the village of small dark houses huddling in the snow, with here and there clusters of twinkling lights like fallen stars.

For three hundred years there have come to this place, on Christmas eve, devout pilgrims from city and town and countryside, bearing gifts for the Holy Child and hoping with all their hearts to see the miracle. Just at midnight the bell from the village church is heard striking the hour, then there comes the sound of angel voices singing "Glory to God in the highest, peace on earth, good will to men." Angels appear who open the door of the shrine and there

before the wondering eyes of the waiting throng are seen the Holy Family. Then the shepherds come, and the kings of the east who followed a star on that night so long ago to where a baby lay in a manger.

But, alas, everyone does not see the lovely vision. Only the pure in heart may look upon the miracle of the Holy Night. Many there are who do not hear the angels' song but only the wind sighing through the cedars. Many there are who cannot see the vision but only the midnight sky and the stars and the small white shrine softly roofed with snow. In grief and disappointment these go down the mountain hoping and praying that in another year they may be worthy to behold the vision.

(Humming stops)

SOLO: "If With All Your Hearts"

NARRATOR:

First of all the pilgrims, comes the guardian of the shrine. We see him steadily climbing up the narrow winding path, bearing his gift for the Christ Child. He moves through the deep soft snow. His offering and the offerings of all the other pilgrims, are not gold and frankincense and myrrh, like those which the kings of the east had brought as they came riding into Bethlehem, but simpler gifts out of the very life of each.

ORGAN: "There's a Song in the Air"

GUARDIAN: (Walks up to the shrine and kneels before it.)

I bring to thee again this year my undying faith in the nobility of the human soul. Though the world seems to be lost in utter darkness and despair, I bring to thee my belief in man's ability to lift himself into the realm of the divine and my hope that the men of earth may eventually realize the conquest of greed and fear.

ORGAN: (continues)

WRITER:

O holy Child, I, who am a writer, bring to thee my thoughts and words and ask that thou wilt make of them an inspiration to the discouraged, a joy to the sorrowing, and a world of beauty to those who have known little of it.

ORGAN: "Angels from the Realms of Glory"

SCIENTIST:

Beloved child, I, who am a scientist, bring to thee the greatest discovery of my life. Through the long hours of many a night I have worked in my laboratory earnestly searching for that which might bring health to thousands. Always thy spirit has been with me, giving me courage to go on, helping me to feel that I was not alone.

ORGAN: (continues)

PHYSICIAN:

Little Jesus, I, who am a physician, bring to thee whatever healing power of mind and hand I may have acquired through long years of unceasing and untiring labor. Let me be a blessing to all who need my care and help me to follow constantly in the footsteps of the Great Physician.

ORGAN: "It Came upon the Midnight Clear"

TEACHER:

I, a teacher, bring to thee the love and understanding which I cherish for all the boys and girls who learn of me. Help me to have patience and wisdom to see beyond the drab daily routine which sometimes threatens to engulf me.

ORGAN: "All My Heart this Night Rejoices"

BUILDER:

Little Jesus of the mountain, I bring to thee my skill as a builder of homes and schools and churches. Into their very walls have gone my love and devotion to thee. Wilt thou make the homes a sanctuary, the schools a place of truly selfless learning, and the churches a shrine where the presence of God is felt by all who enter there.

ORGAN: (continues)

MERCHANT:

Beloved child, I bring to thee my sincere desire to serve and my feeling of good will for all men everywhere. From the markets of the world I have bought and sold again to those who need. I would be a channel of supply and demand where no man shall be denied or turned away.

ORGAN: "The First Noel"

FARMER:

Little Jesus of the mountain, I offer thee my strength and my knowledge of growing things, my long and satisfying hours in the fields from sunrise to sunset, producing food for the world. May all that comes from my land bring health to people everywhere.

ORGAN: (continues)

ARTIST:

Beloved child, I, who am an artist, bring to thee whatever beauty my hand and brush have achieved. I pray that thou wilt guide my thoughts and my work so that all who look upon my paintings may feel thy spirit speaking to their hearts.

ORGAN: "O Come Emmanuel"

HIGH SCHOOL STUDENTS:

First: O Holy Child, I bring to thee my sincere desire to be a conscientious student. There is so much to learn and so much to be accomplished I would not waste the precious time which has been given me. Wilt thou give me the perseverance to prepare earnestly and well.

Second: O Holy Child, I bring my dreams of a happy, useful life, and a wish to love my fellow man as I do myself. Help me to serve in a wise and cheerful way.

ORGAN: (continues)

JUNIOR HIGH STUDENTS:

First: Little Jesus of the Mountain, I bring thee my determination to be honest and brave this year, whatever comes to me.

Second: Dear little Jesus of the mountain, I bring thee a wish to be kind and thoughtful to everyone I meet.

ORGAN: "Star, Star, Beautiful Star"

JUNIORS:

First: Little Jesus, for my present to thee I promise to try to be loving and kind, as thou wert.

Second: Dear little Jesus of the Mountain, I will try to help others and do the things thou wouldst want me to.

Third: Little Jesus, I will use my eyes to see the beautiful things in the world and the places in which I may help.

ORGAN: (continues)

PRIMARIES WITH OLDER GIRL:

Older Girl: Dear Holy Child, I bring thee a wish to be fair and understanding toward all people everywhere.

Primaries (*Several if desired, one speaking for all*): Dear little Jesus, we bring thee all the days that we have been good this year.

ORGAN: "Away in a Manger"

BEGINNERS WITH OLDER GIRL:

Beginners (*Several if desired, one speaking for all*): Dear little Jesus, I bring you all my love.

Older Girl: Christ Child, I bring to thee the determination to be the kind of person thou wouldst have me be, to give strength to the weak, wisdom to those who are confused, sympathy and understanding to those who are afraid.

ORGAN: (continues)

MOTHER carrying small child:

Dear Christ Child, I bring to thee my love for all children everywhere, regardless of race and color, and I beg that on this holy Christmas eve thou wilt bless the children of the world, both young and old, wherever they may be.

(As Mother and child come down to take their place in the group, the chimes are heard striking the hour of midnight. The organ and choir join in "Gloria in Excelsis," very softly at first, then growing in volume.)

(Two Angels come from among the trees, one on either side of the shrine, and open the door. The Holy Family is disclosed. The pilgrims go down on their knees.)

MOTHER (Sings): "Sweet Little Dove of Mine"¹ or other lullaby for the Christ Child.

(The pilgrims rise, but remain in their places.)

ORGAN AND VOICES: "In the Lonely Midnight"

SHEPHERDS come down the aisle and kneel before the shrine, until the song is ended, and then leave the scene by another door, the organ continuing until they have gone.

ORGAN AND VOICES: "Through the Dark the Dreamers Came" or "As with Gladness Men of Old"

WISE MEN come down the aisle and kneel

¹ In *A Round of Carols*, arranged by Tertius Nobel, Oxford University Press.

before the shrine, leaving at the end of the song.

ANGELS close the doors and leave, the organ continuing softly.

GUARDIAN: (*Kneels before the shrine: all kneel at the same time.*)

All wise and loving Father, we thank thee again for this beautiful memory which comes alive each year to those whose eyes are ready to receive it. We kneel here in the snow but do not feel the cold for all about us is the warmth of thy love. High on this wintry hill beneath a midnight sky glittering with frosty stars we bow in gratitude before thee and know the peace that passeth understanding. If there are some who could not see, help them not to be discouraged but to have faith that with another year they also may deserve the vision. In the name of the Infant Christ, we pray. Amen.

NARRATOR:

My children, you who have watched quietly here are also in the forest with the pilgrims. You, too, have brought him gifts. If the vision came to you, go to your homes with prayer and thanksgiving that you were worthy to behold this blessed sight. May the memory of this miracle remain deep within your hearts through the long days and nights to come. You have seen the Christ Child and now you are no longer as you were. His perfect beauty and his perfect love will keep you evermore. There shall be no terror for you in the day or night and you will feel for all men everywhere a great and gentle understanding that transcends all bitterness and doubt. As you have received his love within yourselves so you must give it freely to all who pass by. After many years your love will have spread across the world. A halo of golden light that shone above the manger will become a great and glowing flame that warms the earth.

CONGREGATION: "Joy to the World"

At the new year's beginning

A watchnight service

By Percy E. Kohl*

THE FOLLOWING SUGGESTIONS are for a Watchnight worship service, to be observed late on New Year's Eve by young people and adults. A social period may precede the worship. Time the service so that the prayer comes just at midnight.

THEME: The Soul's Quest for New Beginnings

PRELUDE: "Angels We Have Heard on High" CALL TO WORSHIP:

The following selections may be read by a choral speaking choir, L standing for light voices and D for dark voices. If there is no choir, the readings may be given by two persons alternating, perhaps one standing at the back of the room. Omit titles and authors in recitation.)

* Secretary-Director, Alabama Area, Disciples of Christ, Birmingham, Alabama.

OUTWARD BOUND

All—The tugging ship is unmoored; her sails are filling with the breeze; she sniffs the spray in her nostrils; her rigging grows taut like giant muscles; the course is set; the pilot is at the helm—the New Year is outward bound!

We, too, are a ship. Each New Year we sail forth upon a sea heretofore untraveled by our humankind. The winds of ambition fill our sails, and the waves of adversity dash upon our decks. We touch at ports of call—the old familiar duties; but Oh, the new ports with wealth of experience and color and adventure! Sail out, O soul of mine; that which alone matters is that the pilot has enough faith to trust the unknown.

(—W. W. W. Argow)

FOR ANY JANUARY FIRST

L.— The new trail shines, untrodden, high and white
Though there the old griefs wait by old delight
And peaks of yesterday still rise: no bars
To young adventures reaching for new stars.

D.— There, noon and dark bide on and spring and snows,
Hunger and bread, the thorn beside the rose.
Tomorrow, cradled there, with newborn breath
Inherits ancient ecstasy and death.

All— Yet, time's slow march is an upclimbing,
The years mount bravely to a happier sun.
So—with glad drums and gallant flags unfurled—
Ascend to Life, indomitable world!

(—LILLIAN WHITE SPENCER)¹

HYMN: "Another Year Is Dawning"

LEADER: Let this creed suggested by Walter Van Kirk of the Federal Council of Churches be ours throughout the New Year. (Have your group repeat after you each phrase, pausing as suggested by the asterisks.)

MY CREED

I will respect all men and women* regardless of race and religion.*
I will protect and defend my neighbor* and my neighbor's children* against the ravages of racial and religious bigotry.*
I will exemplify in my own life* the spirit of good will and understanding.*
I will challenge the philosophy of racial superiority* by whomsoever it may be proclaimed* whether they be kings,* dictators* or demagogues.*
I will not be misled by the lying propaganda* of those who seek to set race against race* or nation against nation.*
I will refuse to support any organization* that has for its purpose the spreading* of anti-Semitism,* anti-Catholicism,* or anti-Protestantism.*
I will establish comradeship* with those who seek to exalt the spirit of love* and reconciliation throughout the world.*
I will attribute to those who differ from me* the same degree of sincerity that I claim for myself.*
I will uphold the civil rights* and religious liberties* of all citizens and groups* whether I agree with them or not.*
I will do more than live and let live;* I will live and help live.

SCRIPTURE: II Corinthians 5:17-19

HYMN: "Bless Be the Tie that Binds" (first verse)

PRAYER:

Our God and Father, Guide of ages past and years to come, at a new year's beginning our hearts turn trustingly to thee. On the journey that lies ahead let thy blessings abide with us and thy divine revelation direct our going.

We know that we face days of confusion, strife, and sorrow. Keep thou strong our Christian faith, for it alone can carry the burden that is upon us. Help us to hold fast to our high vision of what our world may be, even though present reality seems to deny its fulfillment.

¹ From *Choral Interludes* by Mildred Jones Keefe, published by The Expression Company, Boston, Mass. Used by permission.



Leon

"Ascend to Life, indomitable world!"

Quicken our imaginations to see people as they are, whether far or near. With something of our Lord's compassion let us find very practical ways to lift the burden of their pain—to feed the hungry, to bring justice and opportunity where it is denied, to share with all peoples the life-giving riches of our Christian faith.

Give into our conscious keeping, Father, the homes of the world. Within our own families make us very wise, very patient, very understanding, that our firesides may be sanctuaries of calm and security. Against the turmoil and uncertainty without, may we find there a refuge and a bulwark.

Make us willing as Christians to be instruments of thy purposes for a peaceful earth. May we be bold in conviction, unselfish in dedication, vigorous in service. Grant that our minds may be open and our hearts eager to find the truth about our world and our task in it. So grip us with the importance of thy reign in the hearts of men that the urgency of the kingdom's extension shall become our compelling concern.

With confidence in thy leading we dedicate ourselves in renewed loyalty to our Christian task in the year that is before us. We are strengthened by the remembrance of the Christians in every land who walk the Way with us. May our witness and theirs guide others into the highroad which alone

leads to the shining citadel of brotherhood and lasting peace, even thy kingdom come on earth. Amen.²

READING:

The bright new year's an ample chest,
Full packed in richest measure
With wondrous stores of golden hours
To live, to use, to treasure.

There are hours for work and hours for play,
And hours for happy song,
And hours for smiles and kindly deeds
To help the world along.

There are hours to grow in body strong,
In mind both just and wise;
In heart to learn God's loving ways,
Find favor in His eyes.

So turn the key, lift high the lid,
The hours await your pleasure—
The lovely hours, the joyful hours
To live, to use, to treasure.

ADRIAN ANDERSON³

BENEDICTION: Let the presence of God cover us as water covers the sea. Give to each the glory of thy blessing, the joy of familiar Scripture, the stimulation of great friendships and the light of Christ that comes to every sincere and questing soul. Amen.

² Adapted from a prayer by Miss Genevieve Brown.

³ From *Bethany Church School Guide*. Used by permission.

Worship Programs

January

Primary Department

By Florence M. Taylor*

THEME FOR JANUARY: *God's Gifts to Us*

For the Leader

Since it is hoped that these worship suggestions may be helpful to teachers using many different curricular materials, it seems wise to select themes which are seasonal or which are of general value. Leaders should be alert to the need for having worship an outgrowth of class and department activities—an integrating experience rather than a separate, additional one. It may frequently be advisable to use from these suggestions only bits here and there, a poem or meditation, an offering service, or a story, to re-emphasize or enrich discussions or occurrences in the life of the group.

Some leaders buy a second copy of the magazine in order to cut up the worship programs, filing the materials for future use under "Stories," "Poems and Songs," "Prayers," "Bible Verses," "Activities."

This month's services and those planned for February are closely related. The theme for January, following the Christmas season of giving, is "God's Gifts to Us." February services will be built around the thought of "Our Gifts to Others."

The purpose for January is to help the children recognize God as the giver of "every good and perfect gift." In February an effort will be made to interpret the giving of the offering; the "giving" of themselves; and of how this giving is the essence of Christian brotherliness.

Activities Which May Arouse or Give Expression to Awareness of God's Gifts to Us

Learning and using in worship thoughts of God from the Bible that express recognition or gratitude for God's gifts: I Timothy 6:17; Psalm 115:16; Genesis 8:22; Psalm 145:9; 85:12; James 1:17.

Learning and using in worship hymns expressing similar thoughts and feelings.

Developing an original melody for one or more selected Bible verses.

Developing and using a meditation: "Thoughts about Winter Joys," or a prayer of thanks for warm winter clothing, blazing fires, nourishing food.

Tracing back the production of some article of food or clothing, with appreciation for the many who have contributed to it.

Making a chart or individual booklets about "Snow," with pictures of snow scenes mounted on white or light blue pages, with Bible verses, poems, prayers (see service for January 14).

Making a chart of the seasons, separating selected pictures of spring, summer, fall, winter, and mounting on four panels. (Could be used in the center of worship).

* Associate in the Division of Christian Education of the Protestant Council of the City of New York.

Motion Pictures

Second, third or fourth week: Little Friend of the Wild. 1 reel (15 min.) 16 mm. Silent, \$1.50. A children's film which tells of a little boy who ventures into the winter snows to take food to his animal friends. The story thus involves winter beauties of nature, use of the gift of warm clothing to help those in need, and an example of friendliness.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

January 7

THEME: *The Gift of the New Year*

PREPARATION:

In the October services a number of thoughts about God from the Bible were introduced. It was suggested that the leader make two sets of Bible verse cards; one large set for unison reading and one set on filing-cards. It is hoped that through frequent use these thoughts may become familiar to the children and that many of them will be memorized without special effort or drill.

Have a number of the verse cards spread out on a table. Let each child choose one and practice reading it. Suggest that some of the children may be able to say the words without looking at the cards.

Select one or two that are especially appropriate for a "Call to Worship," as for instance, Hosea 10:12; Jeremiah 3:22; James 4:8; Psalm 145:18. Plan to use these at the opening of the service. Plan in what order the other verses shall be read.

Make a chart of the seasons, talking about the never-ending cycle.

PRELUDIUM: "For the Beauty of the Earth"¹
CALL TO WORSHIP: *Bible Verses* read or recited by individual children.

HYMN: "Thou Art with Us," (tune "God is with Us";² words in October services)

THOUGHTS OF GOD from the Bible, read or recited by individual children as previously arranged.

HYMN: "How Strong and Sweet My Father's Care,"¹ one stanza only

COMMENT:

Speak of the chart of the seasons, or if no chart was made, mention that this is the first Sunday in the New Year and lead the children to think of the endless cycle of the seasons, and of happy times connected with each season.

Read Genesis 8:22 and I Timothy 6:17. "It is as though God had made us a present of a whole long lovely year."

STORY:

THE NEW YEAR²

Once upon a time there was a boy named Rudolph. He had been a very good boy for quite a long time before Christmas but now Christmas was over. All the mysterious bundles had been opened. The toys with which he had been so pleased on Christmas morning had come to seem an old story to him. Now that Christmas was over every-

¹ Primary Music and Worship, Presbyterian Board of Christian Education. 1930.

² F.M.T. Reprinted from the Pilgrim Elementary Teacher. Copyright The Pilgrim Press. Used by permission.

thing seemed flat and uninteresting. Rudolph began to be cross and discontented. He grew careless about leaving his new toys around. He was slow in answering when he was called. When there was work to be done he was not willing to do it. Altogether he was a most unpleasant boy to have around.

At last one day his mother called him to her and told him this story:

"Once there was a boy who received a great many presents—three hundred and sixty-five." Rudolph's eyes opened wide. "But these were magic presents," his mother went on. "What each one was depended upon the boy himself. He could change them just by thinking about them. He could make them presents that would keep him happy all day long, or he could make them presents that made him perfectly miserable."

"But why should he want to make them like that?" interrupted Rudolph. "That's silly. Why didn't he choose to have them all happy ones?"

"It wasn't exactly that he wanted to be unhappy," answered his mother. "It was because he didn't understand. He didn't know that it was his own fault."

"Then one day the boy suddenly discovered that he had the power to make all the presents happy ones. After that it was only once in a while that the present proved disappointing."

His mother smiled at Rudolph. "Have you guessed what the presents were?" she asked.

Rudolph shook his head and his mother went on.

"Each of us is given the same three hundred and sixty-five presents. We are just at the beginning of a New Year. Each day of the coming year is a present to us. Whether they are happy or unhappy depends upon us. We can change these presents just by thinking about them."

Rudolph sat thinking. Then he looked up. "Sometimes things happen that you can't change by thinking," he said. "Like when we planned to go skating and the snow came and spoiled the ice. That wasn't a nice present!"

His mother nodded. "You're right," she said. "Many things come that we can't change. But I know one boy who was disappointed about skating and he didn't spoil the whole day by thinking about it. He said, 'O well, there'll be skating again soon. And today's a fine day to play with my train.' He had found out how to turn his presents into happy times."

Rudolph sat quiet for a while. Then he smiled up at his mother. "I'm going to make all the presents happy ones from now on," he said.

"That's a splendid New Year's resolution," smiled his mother. "You will find that you can do it if you try hard enough."

PRAYER: that we may make the very most of

God's gift of a new year, filling each day with friendliness and helpfulness.

RESPONSE: "Two-fold Amen"

OFFERING SERVICE:

Comment: We have been talking about God's gifts to us. Now it is our turn to bring our gifts for others.

Offering Hymn: "Since Our Heavenly Father"³ As the offering is brought forward the leader may sing the offering song to the children, changing the word "heavenly" to "loving." (The terms "heavenly

³ Songs for Little People, Danielson and Conant. Pilgrim Press.

Father," or "Father in heaven" tend to localize God in a heaven that is "up," and should be postponed until the children can understand the symbolism involved.)

BENEDICTION in unison: "We have thought on thy loving kindness, O God, in the midst of thy temple." (Psalm 48:9)

January 14

THEME: *God's Gift of Beauty*

PREPARATION:

Make the booklets or chart about "Snow." Assign pupils Bible verses to read in the service in the order suggested below.

Teach "Since Our Loving Father" (See last service.)

PRELUDIUM: "For the Beauty of the Earth"

CALL TO WORSHIP:

Bible Verses as in last service

Hymn: "Thou Art with Us"

SCRIPTURE:

Child: "God giveth us richly all things to enjoy" (I Timothy 6:17)

Child: "The earth hath he given to the children of men." (Psalm 115:16)

Group: Genesis 8:22

Child: "The Lord is good to all and his tender mercies are over all his works." (Psalm 145:9)

Child: "The Lord will give that which is good." (Psalm 85:12)

Child: "Every good gift and every perfect gift is from . . . the Father." (James 1:17)

OFFERING DEDICATION AND HYMN

CONVERSATION about the beauty of the earth at different times of year, with special thought of winter loveliness. In the course of the conversation the leader may wish to introduce the following—

POEM:

WINTER BEAUTIES²

The winter air is crisp and cold,
The snow lies deep;
Beneath their frosty coverlet
The flowers sleep.

But on each smallest bit of twig,
Shining and bright,
Hang rainbow-tinted icicles
That catch the light.

The colors of the summer flowers
Still shine and glow,
Wherever sunlight sparkles on
The brilliant snow.

Oh, there are lovely things to see
In spring and fall,
But winter loveliness, I think,
Is best of all.

O Father God, help me to see
Beauty each day;
Help me to miss no lovely thing
Along my way!

F. M. T.

(Note: Several hymns found in primary hymnals may be introduced and used as poems. The following are suitable: in *Song and Play for Children* (Pilgrim Press) "Winter Song," No. 64, and "Still and White," No. 103; in *Primary Music and Worship* (Presbyterian Board) "Winter Song," No. 127).

PRAYER HYMN: "For the Beauty of the Earth," two stanzas.

January 21

THEME: *God's Gift of Warm Clothing*

PREPARATION:

As the children come in, comment on the warm clothing that makes possible their en-

joyment of the blustery winter weather.

Teach the song, "Oh, Sing, Sing, Sing"⁴ adapting the words as follows:

"Oh, sing, sing, sing!" the snowflakes seem to say.

"Oh, sing, sing, sing—this happy winter day."

If it is a snowy day and the children are watching the snowflakes from the window, the leader may wish to read these lines:

I wonder why—

Snowflakes look so dull and gray

Up against the sky,

But clean and shining white they seem

When on the ground they lie!⁵

Review the hymn taught at Thanksgiving time, "Now Thank We All Our God."⁶

PRELUDIUM: "Now Thank We All Our God"

CALL TO WORSHIP AND OFFERING DEDICATION as in previous service

CONVERSATION:

"Some of us were talking this morning about the warm woolen clothes that feel so good these cold winter days. I wonder where all these things came from . . . Where did our parents get them?" . . . Trace back through the processes of distribution and manufacture to the sheep. Have samples of woolen cloth, worsted, sheepskin. Have pictures of modern sheep and shepherds.

Suggest taking one article, a sweater for example, and making a sort of "House That Jack Built" story about it. Something like this might develop:

This is Jack's new sweater.

His mother gave it to him.

She bought it in a store.

The storekeeper bought it from the knitting factory.

The workers in the factory made it from worsted.

They bought the worsted from the mill.

The workers in the mill made the worsted from wool.

They bought the wool from shepherds.

The shepherds cut the wool from the backs of their sheep.

All through the long, cold winter their thick wool wandered over the green meadows.

They fed on the sweet green grass.

They drank water from the brook.

Then it began to get cold.

Their wool grew thicker and heavier.

All through the long, cold winter their thick wool kept them warm.

Then spring came. The sun was hot.

The sheep did not need their heavy fleece any longer.

They felt light and cool and comfortable when the shepherds sheared it off.

"If we were to say 'thank you' to all the people who helped in giving Jack his new sweater, I wonder how many there would be." Start with thanks to mother, and follow through to thanks to the sheep.

Lead the children to recognize that back of "every good gift" of our lives is God's dependable, all-satisfying world, with its constant, creative processes working through sun and rain, and through the mysterious life in grass, and trees, and creatures.

"We could not have the simplest things if it were not for the wonderful forces working in our world—for the sunshine and the rain, and for the life in every tiny seed that begins to grow in answer to the sun and rain."

The teacher may wish to refer also to food, quoting the familiar quatrain of Maltbie Babcock that begins "Back of the loaf is the snowy flour."¹

"Something of all this must have been in the mind of the Bible writer who said, 'Every good gift and every perfect gift cometh from the father.'"

⁴ *Song and Play for Children*, Danielson and Conant, Pilgrim Press.

⁵ *Hymns for Junior Worship*, Pilgrim Press.

PRAYER: a brief prayer of thanks for all good gifts from God.

HYMN: "Now Thank We All Our God."

January 28

THEME: *God's Gift of Family and Friends*

PREPARATION:

Teach the song "When Skies Are Blue,"⁶ two stanzas.

Assign Bible verses.

PRELUDIUM: "When Skies Are Blue"

CONVERSATION:

"Did you ever think how good it is that each one of us grows up in a family? There are creatures, you know, that grow up all by themselves, turtles, for instance. The mother turtle lays the eggs in some hidden place and then she goes away. And when the baby turtles hatch out they just begin to take care of themselves right away. The mother turtle never even sees them."

"But people are different. Each one of us has a family." (Elaborate on this point.) "It is in these families of ours that we learn what it means to love and to be loved, to help and to be helped."

PRAYER: a brief prayer of thanks for families, mentioning fathers and mothers, and also those who stand in the place of parents for any of the group.

INTRODUCING THE STORY:

"It seems sometimes that God thought it was so important for people to know and love each other that he did not think it enough even to put us in families. He wanted us to love ever so many people besides just our own. And so he put in our hearts a need for friends too."

STORY:

SEEKING FRIENDS

There was once a boy who went through the world seeking friends. He came first to a place where several boys were working together, knocking apart big boxes, and using the boards to build a little hut.

"What fun!" thought the boy. "I should like to do that! I should like to have those boys for my friends." He watched them at work for a long time. He moved closer to them and one of the boys noticed him and said, "Look out. You'll get hurt if you stand so close." So he moved back out of the way.

After a while the boys stopped their work and went off together, busily talking, and the boy in search of friends was left alone.

He came next to a playground where many children played together. "I can surely find a friend here," he thought. But though he stood and watched for a long time no one noticed him. At last he turned away discouraged.

He came next to a moving-picture house. Many boys were going in, some by twos, and some in groups. "Among all these I can surely find a friend," thought the boy. He searched the faces eagerly. Many of the boys looked friendly. But they were all with friends of their own and never even saw him.

Once more he wandered on. Just then he saw coming toward him a boy about his own age. He was carrying a heavy bag of groceries and the boy saw that he was in trouble for the bag was splitting and the groceries were in danger of being spilled.

"Oh, I say," cried the boy in search of friends, "let me help you. You're going to drop some of them."

The newcomer looked up in surprise. "Why, thanks a lot," he said, and grinned. "Maybe if you'd take a couple of these top packages I could hold the bag together."

⁶ *Sing, Children, Sing*, Thomas, Abingdon-Cokesbury Press, 1939.

"Sure," said the first boy. And they stopped in the middle of the sidewalk to rearrange the bundles.

"There! That's fine! I can manage these all right," said the boy with the groceries. "That's a big help. Sure you don't mind coming along?"

"Sure," said the boy in search of friends. "How far is it?"

"Not far—I live on the next block." And the two walked along together. They chattered as they walked, of many things of interest to boys.

They came at last to the house in the next block. "Come in," invited the boy who lived there. And he said to his mother, "He helped me when the bag broke."

His mother smiled. "It was good you found a friend to help you," she said.

And as the boy listened he thought in surprise, "I had forgotten I was looking for a friend. I was just trying to help him. And now look! I don't have to be alone any more. I've found myself a friend!"

COMMENT: The teacher may wish to say, "A very wise man once said, 'The only way to have friends is to be one.' (Emerson.) I wonder if he was right."

HYMN: "When Skies Are Blue," two stanzas

BENEDICTION: May the loving and friendly spirit of Jesus be in our hearts at home and in school, and everywhere we go. Amen.

lucky if it is only one thing. What's on your mind this time?"

"Well," said Dick, "in Sunday school today, Mrs. Russell was telling us about how God made the world, and the song we sang said something about God's hands making things. I don't understand how this old world got started 'cause I've seen lots of people make things—just like you built the chicken coop. He didn't make these shoes I've got on, 'cause Mom bought 'em down at Kirby's shoe store. What does Mrs. Russell really mean, Dad?"

"Well, son, this one question of yours is surely stirring up a lot of others, isn't it? That's the way with the world and the answers aren't easy either. There are a great many things I don't know, too, but there are a few things that I'm sure of. Did you ever stop to think that when you drop a ball, it always falls down, not up? That the sky is always over you, and the ground underneath you—unless you are standing on your head? That an apple seed always grows into an apple tree, instead of a pear or a peach? That the peas I planted last summer grew into vines and had nice fat peapods on them because the sun and the rain helped them to grow?"

"And I've seen you look at *Popular Science* enough so you know that the sun and the moon and the stars are all in the sky at the same time and everything is moving around and around, faster than you can imagine—and still they never run into each other. Of course, they cover each other up once in a while, and then we have an eclipse, but they never crash."

"You see, Dick, there are all these wonderful things going on in the world all the time and thousands and millions of other things just as wonderful. Some of us know that all of those things don't just happen. There must be a reason, a plan. When I built that chicken coop, you remember how we made the blueprint first so everything would go together? I guess the world is like that too, there must be a plan, because everything seems to go together so well. Just the other day I was reading about a boy named Clyde who made a wonderful discovery." [Leader may summarize the story according to time available. It is found in *Readers Digest*, August 1944, entitled "Adventurer of the Skies."]

"Gee, Dad, that's great, isn't it? I wish I had a telescope. Do you suppose I could make one too, and maybe discover another planet someday?"

"Of course, you could try; and then the more you know about the world the more wonderful it seems."

"Thousands of years ago, long before the people in the world knew many of these things that you and I have been talking about, the early Hebrews asked just the same question you asked me—how this old world got started. They didn't know about science, and history, and geography. Columbus hadn't even discovered America. But they did the best they could, and imagined a wonderful story about the beginning of the world."

So Dick got his Bible and then he and his father sat down to read the first chapter in the Bible. [Teacher do likewise. Sherman and Kent's *The Children's Bible* has a good translation.]

"So you see, my boy," said Dick's father, "ever since way back thousands of years ago folks have been asking how the world was made and how it keeps going. The Hebrews had a very interesting story, and today we know a great deal more than they did about how the sun and the moon and the stars behave, and how animals and plants and people can live on the earth. But we know

Junior Department

By Caroline Cole*

THEME FOR JANUARY: *God*

For the Leader

One of the hardest jobs a teacher has to face is the guidance of the boys and girls in her class or department in a growing understanding of what we mean by God, Jesus and man's relation to them. Too often what we say makes little impression on juniors—or which is worse—the wrong impression. We do not want our children to have a "Santa Claus" God or an unreal Jesus. We need to help them feel that although they cannot know all about God or Jesus, they can know something, and that something needs to be able to stand the test of time and the growing experience of the child. What we tell them now must not have to be unlearned later—the price is too high.

The worship services during the next three months will have for their theme three of the major areas of Christian experience—God, man, and Jesus. They are to be developed in this order so that the month preceding Easter can be devoted to an appreciation of the life of Jesus, and also that February, which includes Brotherhood Sunday, can be devoted to man's relationship to God and his world.

Worship is so much a matter of atmosphere and attitude that any time spent in the necessary arrangements of room and program will be reflected in a higher quality of worship experience. It would be fine if some of the juniors could help in the selection of worship centers, arrangement of the room, and participation at some points in the worship services, such as dedication of the offering, etc. Although each service will be complete in itself, it is hoped the cumulative effect of the worship services of the month, will contribute to a greater understanding of these basic Christian beliefs. It is suggested that the offering be placed in a basket on a table near the entrance, as the children come in. The table should be neat, attractive, and could carry the suggestion of the theme for that day.

Motion Pictures

Second or fourth week: Children in Search of God. 1 reel (15 min.) 16 mm. Silent, \$1.50. Three small children set out to "find" God to ask him to help their sick mother. They learn that God is everywhere—even in their own home, and that he cares for all.

Or, A Certain Nobleman. 2 reels (25 min.) 16mm. Silent, \$4.50 or 20 min., 16mm. Sound, \$6.00. An elaboration of the story in John 4:46-53 in which "a certain nobleman" whose son is ill seeks Jesus' help in healing him . . . and learns through Jesus that "God cares."

Third week: If a Boy Needs a Friend. 1 reel (15 min.) 16mm. Silent, \$2.00. How a boy's club helped to solve the problem of anti-semitism among a group of sixth-grade boys. They learned to be fair.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

January 7

THEME: *God Plans*

WORSHIP CENTER: A spatter-work altar cloth or drape from the preceding summer vacation school would be an interesting background. On the altar itself, a new year's calendar and a vase of flowers.

PRELUDE: The hymn, "Our Father Made the Lovely Earth,"¹

CALL TO WORSHIP: First verse of the prelude

HYMN: "This Is My Father's World," Babcock

STORY:

How Did It Start?

Dick Stone walked home a little more slowly than usual. He was thinking about the last hymn he had just sung at Sunday school, "This Is My Father's World." In fact, he had been wondering for some time now about how the world got started. "Was it always like it is now? Did the sun always come up in the east each day and go down in the west at night? Does every week have just the same number of days, and every year the same number of weeks? How come?" thought Dick, "Guess I'll ask Dad about it this afternoon."

An when dinner was over Dick opened the conversation, "You know, Dad, there is one thing I don't know. Anyway, I'm not sure about it."

"Is that so?" said his father. "You are

* Assistant Director of Children's Work, International Council of Religious Education.

¹ In *Hymnal for Boys and Girls*.

there must be a plan behind it all, just as the Hebrews did. We are sure it's not just any old plan, but it's a good plan; it's God's plan. We can see it right here and now for ourselves, just as boys and girls and men and women have all through the years."

"Thanks, Dad," said Dick, as he left to go over to Bill's, "I understand a lot better now, and I guess Mrs. Russell is right after all."

HYMN: "All Things Bright and Beautiful"
DEDICATION OF OFFERING

BENEDICTION: Prayer of gratitude or Psalm "King of Glory," from Sherman and Kent, *The Children's Bible*.

January 14

THEME: *God Cares*

WORSHIP CENTER: A picture of some animal, such as a deer or a rabbit, or of a mother bird, whose protective color blends into the background. The Bible open to the 23rd Psalm.

PRELUD: "The Lord Is My Shepherd," Montgomery

CALL TO WORSHIP: Psalm 46:1-3

HYMN: "We Thank Thee, O Our Father,"

DISCUSSION:

"How many of you have pets at home?" (The children will probably want to talk about their pets, and it would be fine if the teacher could interject such questions: What do you do to take care of them? How do they take care of each other and themselves? (The mother cat carries kittens around in her mouth, etc.) How are wild animals taken care of? (Protective coloring that matches the general scenery. Man has made laws to protect certain animals, etc.) How are you yourself taken care of? Who loves you and how do they show it? How about other children around the world? (Relief projects.)

Be sure that the discussion covers not only physical well being, but happiness, as well. The leader might summarize in some such way as the following:

"Not only do we find that God has plans for the world, plans of things already done and plans of things being done right now, but we see in everything, and everyone around us proof that he loves and cares for us. When David was a young boy tending his sheep on the hillside, he thought about this, because he knew that God loved and cared for him. He was so happy about it that he finally made up a song, and today we find it as one of the Psalms in the Bible, a very famous Psalm that most everyone knows by heart. We will use it in our service today."

LITANY: "Thanks for God's Loving Care"

Leader: We see all around us ways in which the love and care of God is shown. For the sending of rain and sunshine to help living things to grow, for the sending of night for all who are tired to rest and day for work and play, for the providing of food to keep us well and strong—

Response: *Our loving God, we thank thee.*

Leader: For the love and care of our families and friends, for this love which is part of God's great plan for the world—

Response: *Our loving God, we thank thee.*

Leader: For our teachers who want us to learn the things that will keep us happy, for their care for each of us—

Response: *Our loving God, we thank thee.*

Leader: For all who help us to understand that all the kind and thoughtful, friendly and loving things that are done for us are part of God's plan and what we can do to help others is part of that plan too—

Response: *Our loving God, we thank thee.*

Leader: And we know that God's love and

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care is even greater than all these and we would like to share with each other and with David the song that was first sung in the Palestinian hills:

Response: All repeat 23rd Psalm

HYMN: God Who Made the Earth," Rhodes

DEDICATION OF OFFERING: "We Give Thee But Thine Own"

BENEDICTION: God is love.

January 21

THEME: *God Is Fair*

WORSHIP CENTER: Bible open to "Lord's Prayer"

PRELUD: "Song of the Volga Boatman" CALL TO WORSHIP:

Serve the Lord with gladness

Come before his presence with singing
And into his courts with praise.

MUSIC APPRECIATION: Listen to playing of record, "The Lord's Prayer" Mallotte, sung by a male voice.

PRAYER: After playing record and a few moments of silence, all repeat the Lord's Prayer. Or there may be a period of meditation.

STORY:

WHAT DO YOU MEAN—FAIR?

Dick and Bill were up in Dick's room making a puzzle.

Dick commented to Bill, "I don't see why it has to snow and spoil our fun. If God cares so much about us, he should know that we wanted to skate this afternoon."

"I've been thinking about that too, Dick," said Bill, "but not so much about the weather as about the war. If God has so many plans for the world and really loves us, he sure has a funny way of showing it. Look what happened to my brother!"

"Yeah, I know, and look how Mrs. Jones' house burned down last week, and she was an awful nice old lady. What do you suppose my Dad would say to that?" suggested Dick. He's right downstairs now; let's shadow him and find out."

When the questions were repeated, Mr. Stone ruffled his brow a bit, reseated himself in his Morris chair by the fireplace, and sat there thinking to himself a moment.

"Yes, boys, it is hard to see why such things happen, isn't it? You know that Mrs. Jones was a kind and pleasant old lady, never seemed to bother anybody else—and surely your brother, Bill, didn't ask to go off to war. If we tried real hard, we could find millions of other things that don't seem fair."

"Now as for Mrs. Jones' house, you know as well as I do, that if you light a match to some papers, they will burn. And if you get a strong enough blaze going in a house the house will burn. That's a chemical law."

"Yes, Dad, and someday soon I hope I can have a chemistry set and do lots of

things down in the cellar."

"Not start a fire, I hope, but it would be fine to have a set and then you could learn about many, many laws. You know some of them already, but you could experiment and find out about others. I heard you two discussing the weather—and you weren't too happy about it. Just as fire burns and water runs down hill, if the moisture in the atmosphere gets heavy and the temperature gets cold, it snows—that's a law and part of the plan of the world."

"But you might think that if God loved us two, he would know we wanted to go skating."

"Maybe he does, but he made the old world with its laws and plans and he can't break them. If he could break them, then you wouldn't be able to count on anything."

"I begin to see, Mr. Stone," said Bill, "but what about Tom?"

"Yes, Bill, it is hard to understand about Tom and all the other millions of boys who have been killed in this war. I don't understand it all, myself, but I think I see some of the reasons.

"It's quite easy to understand, that if you and Sam Smith fell through the ice skating, you both would get wet and probably both get colds. That is a physical law and it fits you both no matter whether you are Americans, English, Italians or Germans, or who. Yes, the world has a lot of laws that must be obeyed or else we'll get hurt."

"Now that's true of folks living together too. It was God's plan that people should live together on the earth helping each other and being kind. God wants us to be brothers. But if we don't obey the laws of how we can live together, then someone will get hurt. It may be just a neighborhood fight between two boys or it may be a big war between lots of countries."

"O K, Dad, but they started it. Why should we all suffer, when we aren't all guilty?"

"Wait a minute, Dick. We always think we are right, and everybody thinks he is right, and sometimes—in fact, most always—it's a little of both."

"Sure, but sometimes people haven't done anything wrong but they suffer, like the children in France."

"You are right, my son. You can never really count up the suffering, because more and more people pay and pay when some of these laws are broken. When things are really right, then they are as God planned them, and all will come out right in the end, but too many times we get what's right and what's wrong all mixed up. The important thing to remember, boys, is that there are a lot of laws in the world; some of them have to do with things, and others with people, and as long as we obey them, we get along fine, but when we don't we get into trouble. Sometime you will hear Sunday school teachers say that God is just, and this is what they mean—God is fair."

"This old world, that God has planned and is planning and loves, has all kinds of laws about how things work. If we obey them, then everything will be fine, but if we break them, then we will be punished. God is fair, you can bet your life on that."

HYMN: "This Is My Father's World"

DEDICATION OF OFFERING

BENEDICTION: God is fair. God is good.

January 28

THEME: *God Is Everywhere*

WORSHIP CENTER: A candle ought to be in a conspicuous place on the worship center.

PRELUD: "Largo" Handel

CALL TO WORSHIP: Psalm 121 from Sherman and Kent's *Children's Bible*

HYMN: "O Worship the King"

DISCUSSION AND STORY: "Candles"

(The leader might ask the group to tell her what a candle makes them think of. This would bring a variety of responses and then she might summarize with something like the following):

A candle reminds me of two things: of a story and of God.

There is an old legend about a wealthy father who had two sons. He wanted to give his lands and his money to one of them, but he could not decide which one. Finally he decided to test them out and whoever would be the smarter would then have the prize. So he called them together one day and said to them, "Here are two coins for each of you. You go to the store and buy something that will most nearly fill this room. The one who succeeds will then have my lands and money."

One of the boys went quickly to the market and priced everything they had. The cheapest thing he could buy was straw and so he spent his coins for straw. When he got home he found that he had hardly

enough to cover the floor of the room.

The other boy thought for quite a while before he decided what he would buy. He had an idea. When he finally reached the store he spent his coins for two candles. Then he hurried home, lighted one candle and put it in one end of the room and lighted the other and put it in the other end of the room—and the light filled the room.

Of course you can see which of the boys won the prize.

And then, the second thing this candle makes me think of is God. You know how we have been talking for several weeks about how God plans, how he loves and cares for us, how he is fair. This candle tells me one more thing about God—that he is everywhere. His plans, his love and his justice are everywhere, all around us. As candlelight fills the room, so God is everywhere. We can't see him or touch him, but we know he is here. You can't take hold of candle light; you can't feel the light, though you can feel the heat from the candle; but still you know that the candlelight is filling the room. Grownups have a big word that says this; they call it the omnipresence of God, and what they really mean is that God is everywhere.

PRAAYER:

A guided meditation or group of sentence prayers with just a moment between each. This would catch up the main ideas and impressions of the past weeks and ought to focus the ideas at the points of their own experience. Close with the idea that we see God reflected in the world about us, our parents, church, friends, etc.

HYMN: "For the Beauty of the Earth"

DEDICATION OF OFFERING

BENEDICTION: God planned the world. God is love. God is fair and God is everywhere. Help us to find him every day. Amen.

open Bible with candles on either side.

PRELUD: "Confidence" by Mendelssohn

CALL TO WORSHIP:

"Be still and know that I am God."

Let us then quiet our hearts for a moment And think of God's loving care for us And for all those we love, wherever they may be.

HYMN: "Looking Upward Every Day" or "Joyful, Joyful, We Adore Thee"

PRAYER: In this include thanksgiving for the opening year with all of its opportunities. Express confidence in God and his guidance through the year and appreciation for his constant care.

MEDITATION:

CONFIDENCE IN GOD

A week ago today people were greeting us with "Happy New Year." Someway, with the change of date and the holiday, we felt that we did have a beginning of a new year. Certainly everyone of us wanted happiness. I wonder just what we meant when we gave the greeting, "Happy New Year" and what we hoped our friends wished for us when they said it. What would make a happy year for you and me?

(If you have a group which shares freely, give time here for a number of answers. If not, supply some with, "I think some people would say, 'Why that means that I'll have . . .'")

Many people all over the world would find happiness this year if the war would end and they could begin again to build homes and towns. Others feel that they would be happy if they could have health, or money, or true friends. But always there have been some people who have seen that happiness was a deeper thing and that we may find a foundation for our happiness which nothing can destroy.

Once a little boy was praying and he closed his prayer with these words, "And God, we thank you most of all for you." He had begun to find one of the first stepping stones to happiness. Sometimes we tell at Christmas time the story of the boy who woke up on Christmas day and found everything related to Jesus gone. That story is titled "If Jesus had not come." We are surprised as we think of all the things in life, all the churches, and orphanages, and hospitals which started because Jesus came to show us what God was like. Our realization of what God is like comes to us out of the Christmas story and we are able to think of him as Father because Jesus taught us that way. We think of him as a father who cares and understands, who sees what is best for us and helps us to grow into our best selves.

Let us stop a bit and think of the happiness which this confidence in God as our loving father gives us.

(Moment of silence, lasting as long as the group seem to share the experience with you.)

Long ago one man who felt that God was very near and always helpful wrote a poem of confidence. This man herded sheep for a living and he put his song of trust in terms of his own life for he thought of God as the shepherd. I think all of you know the Shepherd Psalm. It has been set to music and we will make it our song of praise today.

HYMN: "The Lord Is My Shepherd, No Want Shall I Know" to tune *Poland*. (If this song is not available use another arrangement or have the Junior High Choir use it as an anthem. If it is impossible to sing this, have it as a unison scripture reading.)

Intermediate Department

By Ruth Bernice Mead*

THEME FOR JANUARY: *Stepping Stones to a Happy New Year*

Junior high school boys and girls have many adjustments to make as they meet situations where more and more is expected from them. They want very much to have a "good time," to be really happy and at ease in the world. They are very sensitive about their disappointments and often do not understand why they have failed to find real happiness. Through these services we may hope to interpret to them what happiness really means and lead them to see more clearly the ways in which they may develop their own sources of joyful living.

In many churches the last Sunday in January is the beginning of Youth Week. The service on happiness through Christian fellowship and shared responsibility in the church will fit very well into this plan for a youth Sunday. (See announcement on inside front cover of this issue.)

* Director of Student Personnel, Presbyterian College of Christian Education, Chicago, Illinois.

Motion Pictures

First and third weeks: The Kindled Flame. (33 min.) 16mm. Sound, \$9.00. A drama of the life of the early Christians who, under Roman oppression, found a joy in life through their faith in God which could not be destroyed by persecution.

Second week: No Greater Power. (20 min.) 16mm. Sound, \$6.00. The story of Zacchaeus and how he found the joy of a clear conscience after his meeting with the Master.

Fourth week: Lost and Found. 2 reels, (30 min.) 16mm. Silent, \$3.00. A story of two friends, one a church member, the other a scoffer, and how the fellowship of the church helped to solve their mutual problem when the latter got into trouble with the police.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

January 7

THEME: *Happiness Through Confidence in God*

WORSHIP CENTER: Have the worship committee select a picture which typifies confidence in God. The picture "Freedom of Religion" from the series on the Four Freedoms might well be used. If such a picture is not available use the

OFFERING: Prayer offered by an intermediate

RESPONSE: "The Doxology"

DISMISSAL TO CLASSES: "Praise the Lord. Ye Heavens Adore Him"

January 14

THEME: *The Joy of a Clear Conscience*
PRELUDE: "Consolation" from Mendelssohn's

"Songs Without Words," No. 91

CALL TO WORSHIP: "The Lord is in His Holy Temple" sung by Junior High Choir

LITANY OF PRAISE:

Leader: Let us give thanks unto the Lord, for he is good,

Response: *And his mercy endureth forever.*

Leader: For the blessings which we all enjoy each day; home, warmth, shelter from the storm, good food, and comfortable clothing.

Response: *We give thee thanks, O Father.*

Leader: For the benefits of education, for schools with their opportunities for learning and play, for encouraging teachers, and for good books.

Response: *We give thee thanks, O Father.*

Leader: For all the influences which help us to do right and ever urge us on to live more honestly and faithfully,

Response: *We give thee thanks, O Father.*

Leader: For thy great love shown to us through Jesus, thy Son, who came to lead us to thee,

Response: *We give thee thanks, O Father.*

Leader: For all the institutions which have grown out of men's desire to spread the story of Jesus; for this church, the widespread missionary work in all the world, the chaplains who minister to our men at war; and for all who seek to serve thee in any place.

Response: *We give thee thanks, O Father.*

Leader: Amen.

HYMN: "What a Friend We Have in Jesus" or "Fairest Lord Jesus"

LEADER'S TALK:

GETTING A CLEAR CONSCIENCE

Helen sat in the dusk, feeling very miserable and unhappy. She had lost her temper and quarrelled with her best friend. She had been so upset about the quarrel that she could not do her math. Now she had extra home work to do and everything was wrong. She thought to herself, "I try my best to do what I know is right and to get along with people, then I forget and do the wrong thing. I'll think about the things I said to Janet and the things she said back all evening. When I came home I snapped at little John, just because I was unhappy. He hadn't anything to do with it. He just wanted to play with me as he usually does when I come in."

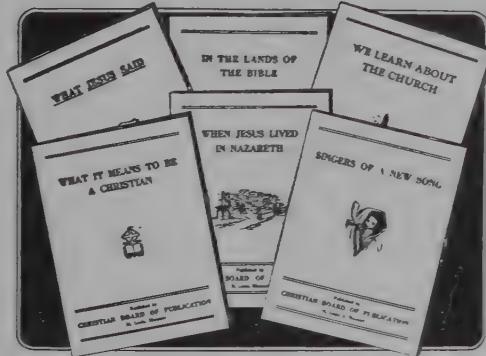
Mother came in and put her arms around her, "What's the matter, dear?" It was good to tell mother and have her understand, but that did not really cure the hurt.

Helen said, "I wish there was some way of getting rid of the remembering. I know Janet will make up, for she will be sorry too, but there will still be the horrid things I said to her and I'll remember them even if she forgives me."

"But, Helen, there is a way to take the unhappy remembering away," mother answered. "That's what the story of Jesus tried to say. Don't you remember how he tried to show people that God was always ready to let them start over again? They did not understand and it is hard for us to understand too. But somehow when we ask for

¹A simple arrangement of this melody is found under the section given to "Instrumental Music" in several of the youth hymnals, and as the tune for the hymn "Still, Still with Thee."

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The Author

God's forgiveness we can put the memories of the unkind things away. No one can have a clear conscience because he or she has never done anything wrong, but everyone can have a clear conscience who has really been sorry and has asked God's forgiveness and help. We try to make the wrong right as you will when you make up with Janet. We tell God we are sorry and then we can

be happy, not because we forget but because God has given us a new start. We do not quite know how it happens, any more than we know how some of God's other laws work, but we use this law of forgiveness which Jesus taught.

Helen sat quiet for a long time and then she looked up at her mother with shining eyes, "I'm taking God's new start."



Gifts and Books for Christmas

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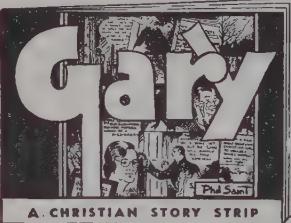
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PRAYER: Thanks for this stepping stone to happiness.

OFFERING: Using the music of the Doxology.

RESPONSE: "The Doxology"

DISMISSAL TO CLASSES with quiet music

January 21

THEME: *Happiness Through Christian Friendliness*

WORSHIP CENTER:

This may be developed through centering the thought of Jesus and his command to friendliness. If this plan is chosen by your committee use some familiar picture of Jesus, preferably Sallman's head of Christ. Place this slightly to the left, with the New Testament open to the first chapter of John in the center and a single candle at the right lighting the two objects.

A second plan would be to center the thought on people we do not know. If the group can obtain photographs of a boy and girl whom no one in the group knows, use these lighted by candles, with the Bible open to the same passage.

PRELUDE: "Joyful, Joyful, We Adore Thee" or other familiar hymn of praise.

CALL TO WORSHIP: "Come into his presence with singing; praise ye the Lord."

HYMN OF PRAISE: "When Morning Gilds the Skies" or "Rejoice, Ye Pure in Heart." stanzas 1, 2 and 4

PRAYER OF JOY AND THANKSGIVING: Use either a prayer prepared by the worship committee or quiet directed prayer led by the adult leader. The emphasis should be on the happiness which comes through our confidence in God and his care for all.

STORY MEDITATION:

BEING FRIENDLY

Mr. Johnson had taken the class of second year intermediate boys. The class book contained twelve names but he found only four boys in the classroom that first Sunday. He asked them about the others but no one

seemed to know just where they were or why they did not come.

Tuesday Mr. Johnson started out to find the absentees. At Bill's home he found that his missing pupil had been very ill and was just beginning to walk about the house after weeks in bed. Mr. Johnson told about the class he had missed the Sunday before and promised that the boys would stop the next week to tell him news of the department. As he left the new teacher wondered why no one had known about Bill's illness.

Next he stopped at Jack's address. The woman who came to the door scarcely waited for Mr. Johnson to explain why he had come before she began to close the door. "I'm not Jack's mother," she said ungraciously, "he just stays here while his mother works in the city. I don't care what he does on Sunday. You better ask his mother."

"But where will I find his mother and when is Jack home?" Mr. Johnson asked.

"Oh, Jack always gets in time for dinner in the evening. He's hungry then. His mother comes out Sunday afternoons if she can get away."

As Mr. Johnson turned away from the door Jack ran up. At first he did not answer when Mr. Johnson asked him to come back to church school, then he burst out, "I'm not going there again. They don't like me and I don't like them, not one except Bill and he's sick. I go to see him every afternoon after school, but no one else has come."

"Perhaps they did not know he was well enough for visitors," suggested Mr. Johnson.

"They know well enough, I told them what I thought."

The next Sunday morning Mr. Johnson suggested to the class that they take papers to Bill and make a special effort to invite Jack. Immediately they all talked at once.

"I'll take papers to Bill, but I'll not ask Jack."

"You should have heard what he said to us."

"Ah — we don't want him."

"My dad says he's a bad influence."

Mr. Johnson interrupted the confused talking. "I wonder, Jim, if your dad knows

that Jack's mother has had to work to support him since his father died two years ago. Perhaps your dad would help Jack if he knew." And as they talked the group decided that the best way to help was to make friends with Jack and try to keep Bill from feeling left out during these weeks while he was growing strong enough to go back to school.

I wonder if it was not just this sort of thing that a man who had known Jesus very well meant when he wrote these verses: (I John 1:4-7 and 2:7-11, read by the group in unison)

John knew that one of our stepping stones to happiness for ourselves and for those we meet is unselfish friendship and understanding. He thought of a happy life as walking in the light and sharing that light. OFFERING: Quiet thought to music of Doxology

RESPONSE: Doxology

JUNIOR HIGH CHOIR: "I've Found a Friend" DISMISSAL TO CLASSES to the music of choir number

January 28

THEME: *Happiness through Fellowship in the Church*

WORSHIP CENTER: If possible, have an attractive picture of your own church for the center. If not, use either the cross and Bible or the Bible alone.

PRELUDE: "I Love Thy Kingdom, Lord" or "The Church's One Foundation"

CALL TO WORSHIP: "The Lord Is in His Holy Temple" sung by the choir or the department.

HYMN: "All People That On Earth Do Dwell" or "The Church's One Foundation"

PRAYER: This should be a short prayer of thanksgiving and praise to God, preferably planned by the worship committee or by one of the classes.

MOTIVATING STORIES: (Have three intermediates present these stories.)

THE CHURCH AND US

1. A family came to town this fall. The father had found work here a short time before school started and they hurried to move in time for the boy and girl to start in the first day of school. They had a hard time finding a place to live and had to take a house which was not nearly as nice as their other home had been. Elsa hated to start to school all alone, but mother said, "Don't worry, Elsa, you will get acquainted with the girls soon. School is a good place to make friends."

"But mother, daddy is away all day and you are alone."

"I'll go to church next Sunday and find out when the women's meetings are. I'll get acquainted there. I've always found friends in the church everywhere else."

2. Donald was showing his soldier cousin about the town where he lived. As they turned the corner from Main Street he pointed to a church, "That's my church," he said proudly.

"How does that happen to be your church?" Cousin Ed asked.

"Why, we've always gone there."

"That does not make it your church," teased Ed.

"Well it is my church. I go to church school and Scouts there. I have an envelope and help pay the expenses. I give money for our missionary and last week we boys cleaned out the little room in the tower for our own classroom. I guess that is my church."

"Well, Donald, if you go there, and give

to support it and help to make it a good clean place, I guess it is your church."

3. The church secretary was talking to the minister.

"I don't know just what we are going to do this fall. The new janitor is older than the one we had before, but of course the strong men have to find work in war plants now. This new man keeps the fires going and the rooms clean and straightened up but there are so many things that need to be done. If I only had an errand boy to do the odds and ends, to take packages occasionally and help me a bit so I would not have to go up and down the stairs so much."

Elmer had come in just as she began to talk and he had waited politely. His mother had sent him to get some flowers left from the luncheon the day before. "Tell Miss Smith you have come for the flowers which are to go to the old people's home. But do not bother her. I know you like to stop and talk and she has so much to do now," mother had said.

As he rode his bike to the old people's home, Elmer thought of the conversation he had heard. That evening after school he hailed several of the boys in his Scout troop and told them about it.

"They keep the church warm for our troop,

and the janitor never grumbles when we muss things up about the building. I think we ought to help. It's our responsibility, for it's our church."

The other boys agreed and the next Sunday, after talking it over with their Scout Master, they went to Miss Smith and volunteered to take turns in acting as messenger boy two afternoons a week. They had a schedule all worked out, and ready to give her so she would know whom to expect.

"For after all it's our church and we must help where we can. We'll have fun doing it." Elmer explained to her.

LEADER: These three stories point us to another stepping stone of Christian happiness, sharing the responsibility and the fellowship of the church. Let us sing one of the songs which expresses this feeling.

HYMN: "Blest Be the Tie That Binds"

JUNIOR HIGH CHOIR ANTHEM: "How Lovely Are Thy Dwellings," Psalm 84 by S. Liddle²

OFFERING: Silent prayer for the offering as a part of our service while *Consolation* by Mendelssohn is being played.

DISMISSAL TO CLASSES to "Blest Be the Tie That Binds"

² Boosey Hawkes Belwin Inc., New York, New York.

January 14

THEME: *The Abundant Life*

This program will need at least two solid weeks of preparation. Only then will it be most worthwhile. Assume that you and the speakers noted below are a committee asked to meet a group of people interested in your community and concerned about rearing a family where, by experience, they will know the meaning of the abundant life. Find out the answers to the questions raised and present them in a short, well prepared talk. Remember that your group will have contributions to offer your community, so recognize the areas where work still needs to be done and challenge them to help make your community a better place to live. If time permits, you may want to follow the address of the fourth speaker with an open forum.

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother"

SCRIPTURE: Luke 9:12-17; 12:22-34

PRAAYER:

O God, our Father, we would be mindful of all peoples throughout the world whose homes have been destroyed, of the countless millions who are hungry and cold and without adequate clothing. Soften our hearts of indifference until we care enough to share enough to reconstruct a war-torn world.

We are mindful of the advantages we enjoy, of homes, schools and churches, and we pray that we may consecrate ourselves to the fullest use of these advantages to make the abundant life a reality to all people, beginning with our own community and stretching throughout the world. In the spirit of Jesus we pray. Amen

DISCUSSION:

IS ABUNDANT LIFE POSSIBLE HERE?

Leader: On an old garden gate in China there are carved the words, "If I had two loaves of bread, I would sell one and buy a hyacinth." "Man does not live by bread alone," was stated by Jesus. Economic security plus cultural opportunity are necessary to fruitful living. There is more to living than just existence.

First Speaker: Man does need bread, or in our more modern way of putting it, economic security. (Discover and report what is being done in your community to make possible the greatest number of jobs at a living wage. Will there be unemployment? Are there plans to combat it? What are they? What is there young people can do to help?)

Second Speaker: Man not only needs economic security for food but for an adequate wholesome shelter. Home is a precious thing though it be very modest. (What about the homes of your community? Do you have a "slum" area? What zoning laws do you have or other restrictions that govern building and, in some instances, buying a home? Discover and report the post-war home building program of your community.)

Third Speaker: Man also needs a community that will claim his loyalty because of the advantages it offers for cultural advancement. Our spirits shrivel in the absence of beauty. (List the cultural opportunities your community now has and discover if plans have been made to increase the list after the war. These questions may help in getting started: Does everyone have access to a good library irrespective of social or racial distinction? If your community has a foreign language group, is there provision for them? Is there a program of adult education in your community? Are there lectures open to the public? An "artist series"? Literary and art clubs that are something more than social? Community parks that are clean, wholesome and kept attractive?)

Senior and Young People's Departments

By Percy E. Kohl*

THEME FOR JANUARY: *We Need ...*

To the Leader

You will need to study and plan carefully each of these services. To each person capacities have been given to attain the needs described here. Our Christian obligation is to present ourselves before the altar of God, dedicated to his service on behalf of the world's great needs.

January 7

THEME: *The Good Society*

PRELUDE: Hymn tune, *Nicæa*, Dykes

CALL TO WORSHIP: Psalm 50:1-5

HYMN: "Lord, Thy Glory Fills the Heaven."

LEADER'S TALK: (To be expanded if desired)

NEEDED: CHRIST'S ESTIMATE OF MAN

We live in a world that is calloused. Sin, both personal and social, goes unchecked. Daily our newspapers acquaint us with violations of the fundamentals of good citizenship necessary to a good society. Listen to the commandments. (Read Exodus 20:1-17)

To date Christianity has reached only thirty-three per cent of the world's population and many reached are utterly failing in their Christian obligations. Greed and Power are but two of numerous rivals to an all absorbing love for Jehovah God.

Vulgarity and the easily broken word of promise are observable on every hand. The Sabbath day is an escape, not a "holy day." Love of parent, brother and neighbor is

mocked by a rising tide of juvenile and adult delinquency resulting in a serious breakdown of the sanctity of marriage, personal chastity, honor and love. Faith is lost in fatalism, love in cynicism, chastity in license, honor in greed and neighborliness in fear.

A society to be a good society must accept and place Christ's estimate of the value of man in the center of its life. Jesus was serious and greatly concerned when he said "If you know my commandments, happy are you if you do them." If we believed that, if we were all busy in the Master's work, we would seek out the great pools of sin and iniquity in our world's communities, instead of seeking just the dust spots on the garments of our neighbors.

Perhaps it is overly simple, but there is a little verse of Ella Wheeler Wilcox' which points in a direction we cannot afford to miss:

"So many prayers, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all the sad world needs."

We believe in the prayer, "Thy will be done on earth as it is in heaven." We believe this prayer was given in order to awaken within us a discontent with all the evils there are about us and a determination to bring about their extermination and their replacement with all the good things that ought to be.

READING:

Dream lofty dreams, and as you dream so shall you become.

Every great achievement was at first and for a time a dream.

The oak sleeps in the acorn—

The bird waits in the egg.

And every high vision of the soul a wakening angel stirs.

—AUGUSTA UNKNOWN

SCRIPTURES: (Read by two persons)

Luke 4:16-22

Mark 1:15 and Matthew 13:33b-50

HYMN: "Thy Kingdom Come," on Bended Knee."

PRAYER: The Lord's Prayer and Mizpah Benediction

* Secretary-Director, Alabama Disciples of Christ, Birmingham.

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READING: "The Song of Brotherhood"

Sing you of the glory of the trees or the stars? I have seen a man put away appetite and passion and hate and control himself. What tree ever surrendered a drop of moisture that another of its kind might live? Yet I have seen women and men who have gone hungry that others might be fed. Sing you of the majesty and power of the mighty deep? When was that power ever stayed or the mighty tide withheld in pity? Yet have I known many of our brothers, who, like our Master, have forgiven deep and grievous wrongs.

When did the everlasting hills lie down for man and beast to walk over them? When did the rushing waters or the storm cloud withhold itself in consideration of right or wrong? Yet I say that I have found, in the Master's work, poor and weak brothers, who have fought themselves day by day, and hour by hour, and in a fight more bitter than the hosts of an army in battle; they have subdued selfishness and conquered themselves, not through fear, but for love of another.

Today let us be unafraid and sing again the song of the brotherhood. Who can measure the goodness of man, free from unselfishness? Who can put limits on the boundless kindness of the Father? Who dare say that His justice is not more kind than man's mercy? Can you count the sands of the ocean shore or the drops of water in the sea? If not, then let us not measure with stick or rule nor weigh on the scales of the markets of man the mighty plans of the Father.

(Source not located)

PRAYER:

O God, thou who art the Lord of the universe and the Father of mankind, grant us a courageous faith in thy love and a never failing confidence in thy great purposes for each one of us. We pray for the nations and races of the world and for their representatives in our own land. May our daily service on their behalf equal our capacity in thy sight and truly express our love for thee.

SCRIPTURE: Luke 10:25-37

READING:

In the midst of mounting race hatreds and growing national prejudices let us join with Bishop Oldham in praying for an—

AMERICA FIRST

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance and disdain of other races and peoples, but in sympathy and love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem, where wars shall be no more.

Some day, some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."

G. ASHTON OLDHAM¹

HYMN: "A Noble Life, a Simple Faith," Isaacs-Zeuner

BRIEF PRAYER

¹Used by permission.

January 28

THEME: *Worship*

PRELUDI: Use the hymn tune *Doane*

CALL TO WORSHIP: John 4:20-24

HYMN: "Have Thine Own Way, Lord"

INTRODUCTORY STATEMENT: More than any other need, man needs the art of worship as revealed in the daily life of Jesus. It takes time to be holy. It also takes a type of thinking that finds God in the myriad daily expressions of his presence.

THREE READINGS TO USE AND THINK DEEPLY
ABOUT: (Sources of these readings not located)

1. God Is Good

"Be sure that God is good. Who among you were invited to come to this world? Who among you were consulted or had the power to come or to stay as it pleased you? What more right have you to say whether you shall stay or go? Where is the faith so long and loudly talked about in our little church house? Of what value is the faith that will not stand the wrecking of worlds, the stars or the sun?"

2. EVERY GOOD WISH A PRAYER

"Again I say to you, every good wish is a prayer, and every good deed is an answer to prayer. Can ye feed the hungry or clothe the naked with prayer? There is of God in all of you, and you may be all of God if you can deliver yourselves from selfishness. Go to your work, seek opportunity to serve, and when the Master comes, it will be better to be found about His work answering prayer, than slothfully praying for yourself."

3. THE SEED OF IMMORTALITY

"One day it was given to me to look into a microscope, and I saw the glory of an insect's wing, and the wonderful mechanism of its foot. That night I saw through a telescope the face of our moon, seeming so near I might hail it as we moved. I feel sure that below the insect's feet and above and beyond the moon are things which I cannot see. This is the limitation of my eyes. So we have the limitation of the mind. We may understand and measure the time from yesterday until tomorrow, yet the human mind cannot comprehend either the beginning or the end thereof. We may understand and measure the space from my home to yours, yet the human mind cannot grasp its beginning or its end."

"This I know. In the time and space we occupy there is a harvest ripened to our very hands. What say you of the foolish man, who, having a full harvest to gather, sits himself down to weep and worry over the harvest for the coming autumn, or for the autumn that has passed? Come then, let us be about the Master's business. There are women in shame that you can help; there are men in the gutter you can save; there are hungry children who need you. Come into the field and gather the harvest, and it may be the plan of the Everlasting Good that if we gather faithfully the harvest of this life, we may unconsciously sow the seed of immortality for the harvest of the life to come."

HYMN: "Lord, for Tomorrow and Its Needs"

CLOSING THOUGHT: A great woman once wrote a rule of life for young boys. Her advice was this: "I should pray for rectitude of mind: practicing virtue, not sanctimonious but with a laugh and bat in hand; and I should get down to hard work."

COLLECT from *Book of Common Prayer*:
"Almighty God, unto whom all hearts are open, all desires known," etc.

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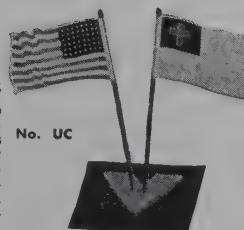
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Published from July 15, to October 15, 1944

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As you know, editors and publishers cooperate with the Department of Research in making these lists available quarterly in the September, December, March and June issues of the *Journal*. The December 1938 number carried the first list in this series. Earlier issues of the *Journal* are available at fifteen cents per copy.

To Order Materials

These materials should be ordered from your own denominational book store, or from the publishers indicated. Please mention the *International Journal* in placing such orders.

I. Religious Education of Children

A. Nursery Children

McCALLUM, EVA B. *Learning in the Nursery Class*. St. Louis 3, Christian Board of Publication, 1944. 256 p. \$1.00.

New guide-book for nursery teachers or parents. Stories, rhymes, and music separately grouped for quick locating. Plans for fifty-two sessions, suggestions for room arrangement, activities, and materials. *Home Guidance in Religion*. Set No. I, fall quarter, 13 four-page leaflets, \$.15 set. *Covers for leaflet* for the child, \$.04 each. *Parents and Teachers Planning for Religious Nurture*. 16 p. \$10. *Nursery Class Pictures*. Set No. I, fall quarter, six pictures, \$.75.

B. Beginners

DAVIDSON, LOUISE GLOVER. *Our Father's World*. New York 10, National Council, Protestant Episcopal Church, 1944. 32 p. \$2.25.

A Christian Education Unit for kindergarten. Teaching guide containing suggestions for activities, several stories, a list of source materials and detailed plans for ten sessions.

C. Primaries

ADAMS, KATHERINE SMITH. *A Primary Teacher's Guide on "Child Helpers around the World"*. New York 10, Friendship Press, 1944. 22 p. \$2.50.

For use with *A Bell for Baby Brother* by Jessie E. Moore.

BARSTOW, ROBBINS WOLCOTT. *A Cycle of Prayers for Children*. New York 10, Federal Council of Churches, 1944. 12 p. \$50.

Twelve prayers, illustrated, originally appearing in *Junior Home Magazine*. In loose-leaf form so that separate prayers may be hung on wall of nursery or bedroom and changed from month to month.

NIEDERMAYER, MABEL. *A Primary Teacher's Guide on the American Indian*. New York

10, Friendship Press, 1944. 23 p. \$25.

For use with *My Indian Picture Story Book* by the same author.

WIDBER, MILDRED C. *Primary Children in the Church*. Boston, Pilgrim Press, 1944. 44 p. \$25.

A guidance booklet for primary teachers and superintendents. Deals with the special characteristics of primary children, effective teaching methods, and organization and administration. Contains a selected bibliography of resources for teachers and parents.

D. Primaries, Juniors

Thoughts of God for Boys and Girls in Winter. Hartford 3, Connecticut Council of Churches and Religious Education, 1944. 64 p. \$15 a copy; 25 or more, \$13 each, plus postage. Annual subscriptions received.

Daily devotional readings with stories, poems, prayers, songs, and pictures, for period from December 3 to February 13, for family use, pastoral calling, church schools, libraries, and for gifts. The life of Jesus and its impact on those who have carried on his work is presented as the occasion for the joyous celebration of Christmas.

E. Juniors

BETHANY GRADED LESSON SERIES. Third Year, Fall Quarter. Elizabeth S. Whitehouse. Unit I, *The Bible a Book for Everyday Living*. Mabel Niedermeyer. Unit II, *Our Church at Work at Home*. Elizabeth F. Tibbals. Unit III, *Christmas Through the Years*. 48 p. \$25. Activities Resource Materials, set \$.50. Teacher's Quarterly, 143 p., \$.35. St. Louis 3, Christian Board of Publication, 1944.

BLAND, ALICE C. *Let's Know Other Races*. New York 10, National Council, Protestant Episcopal Church, 1944. 24 p. \$25.

A Christian Education Unit for grades V and VI. An elective unit designed to help the children develop first, an understanding of problems faced by minority groups; secondly, an appreciation of the contributions made by them; finally, a desire to help in bringing about more Christian relations between the various peoples.

EDWARDS, FRANCES R. *Let's Keep Holy Week*. New York 10, National Council, Protestant Episcopal Church, 1944. 36 p. \$25.

A Christian Education Unit for grades V and VI. Teaching guide containing suggestions for activities, a list of source materials, and detailed plans for six sessions in each unit.

EDWARDS, FRANCES R. *The Seven Great Days*. New York 10, National Council, Protestant Episcopal Church, 1944. 15 p. \$10.

A pupil's reader to accompany *Let's Keep Holy Week*.

HERON, FRANCES DUNLAP. *A Junior Teacher's Guide on the American Indian*. New York 10, Friendship Press, 1944. 23 p. \$25.

For use with *Peter of the Mesa* by Florence Crannell Means.

GRADED LESSON SERIES. *Learning to Use the Bible*, *Junior Workbook Number 1*. Marion M. Brillinger. Toronto 2B, Canada,

United Church Publishing House, 299 Queen Street, West.

First of a series of twelve workbooks to be published quarterly covering a three-year course for Juniors. 36 p. \$16. *The Teacher's Guide*, to be used with *Learning to Use the Bible*, *Junior Workbook Number 1*. 64 p. \$25.

II. Religious Education of Young People

A. Intermediates

Junior-Hi Kit, No. 1. Philadelphia 7, Westminster Press, 1944. 224 p. \$2.00.

Packet for intermediate societies of church, offering creative study-projects complete with presentation plans and ideas for entire year's activity. Faces problems of this age group encountered in everyday religious living.

WHITE, MARY CHAPIN. *The Church's Children in Grades VII and VIII*. New York 10, National Council, Protestant Episcopal Church, 1944. 31 p. \$25.

Guide X of the Parish Educational Program. A survey and analysis of a leader's work with girls and boys of 12 and 13 years of age: goals, activities, difficulties, development, needs of the children, home cooperation and equipment.

B. Intermediates, Seniors, Young People

The Faith and Life of the Christian. Philadelphia 2, Evangelical and Reformed Church, Board of Christian Education and Publication, 1944. 48 p. \$20.

(Listed by error in the September issue as *The Fate and Life of the Christian*.)

C. Seniors, Young People

Christian Youth and Interfaith Cooperation. Chicago 1, International Council of Religious Education, 1944. 24 p. \$20.

An action guide for the purpose of stimulating and directing Protestant young people in the field of cooperation with Jews and Roman Catholics. Suggests projects and gives resource helps. A United Christian Youth Movement *Youth Action Guide*.

Christian Youth and Interracial Understanding. Chicago 1, International Council of Religious Education, 1944. 24 p. \$20.

Another in the *Youth Action Guide* series published as a part of the program of the United Christian Youth Movement. Designed to help local youth councils or groups in individual churches in their efforts to bring about interracial understanding in the community.

Christian Youth and the Economic Problem. Chicago 1, International Council of Religious Education, 1944. 35 p. \$20.

A guide to action for Christian young people and their leaders in the area of one of the great problems facing them today. Gives definite suggestions as to projects, organized study, program suggestions, and a bibliography of related and helpful materials. A United Christian Youth Movement *Youth Action Guide*.

Christian Youth and World Order. Chicago 1, International Council of Religious Education, 1944. 23 p. \$20.

Part of the *Youth Action Guide* series of the United Christian Youth Movement. Designed for the guidance of individual young people in the preparation of programs;

youth groups as they block out their work month by month; youth councils, both state and local, as they plan projects for their states and communities.

The Society Kit, Vol. 2. Philadelphia 7, Westminster Press, 1944. 288 p. \$2.50.

Second annual tablet of creative material for full year's young people's society program. Eight themes studied in sixty "tear-off-a-topic" folders. Contributors represent wide range of religious youth work leaders.

SWEARINGEN, T. T. Planning for Young People in Your Church. St. Louis 3, Christian Board of Publication, 1944. 96 p. \$40. A First Series text in leadership education.

III. Religious Education of Young People, Adults

BROWN, STERLING W. Developing Christian Personality. St. Louis 3, Christian Board of Publication. 96 p. \$40.

An elective course in Christian living.

LEIPER, HENRY SMITH. Blind Spots: Experiments in the Self-Cure of Race Prejudice. New York 10, Friendship Press, 1944. 146 p. Cloth \$1.00, paper \$.60.

A new and revised edition which gives help in recognizing one's prejudices and setting about to "root them out."

VAN DUSEN, HENRY P. East Indies Discoveries. New York 10, Friendship Press, 1944. 24 p. \$.25.

A reprint of chapters from *For the Healing of the Nations* and *Impressions of Christianity around the World* with a Foreword and Postscript. Reports chance "discoveries" of the Christian mission throughout the outer islands of Netherlands East Indies.

IV. Religious Education of Adults

CURRIER, RAYMOND P. and HALLOCK, CONSTANCE M. Southeast Asia: Discussion and Program Suggestions for Adults. New York 10, Friendship Press, 1944. 22 p. \$.25.

Based primarily on *Unfolding Drama in Southeast Asia*, by Basil Mathews and *West of the Date Line*, by Constance M. Hallock.

DELORIA, ELLA C. Speaking of Indians. New York 10, Friendship Press, 1944. 163 p. Cloth \$1.00, paper \$.60.

The author, a Dakota Indian, speaks of the spiritual life and culture of the American Indian and more especially the Dakota tribe: their history and potential future socially, economically, educationally, religiously.

McGREGOR, D. A. Man and Community. New York 10, National Council, Protestant Episcopal Church, 1944. 24 p. \$.25.

A Christian Education Unit for adults. A guide to the study of four great religious leaders to discover Christian foundations for community living.

SWAN, LEWIS and SOLOMON, PHILIP. Bringing Up Parents. Boston, Walter H. Baker Company, 1944. 100 p. \$.75.

Ten 15-minute educational plays, dramatizing the handling of everyday problems in child training. A new form for presenting this vital subject. Originally broadcast under the auspices of the Massachusetts Parent-Teachers Association.

V. General

Together for the Children, A Field Worker's Manual. Chicago 1, International Council of Religious Education, 1944. Prepared by the Committee on Religious Education
(Continued on page 33)



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A GIFT of lasting value, yet convenient, appropriate and economical as a Christmas card, The Upper Room is widely used by pastors, Sunday School teachers and other group leaders for extending Christmas greetings to members of their groups. Many other individuals, also, send The Upper Room as a Christmas remembrance.

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New Books

THE PERIOD from Thanksgiving to Christmas is being used this year for a Bible-reading program under the guidance of the American Bible Society. Also, December 10 is Universal Bible Sunday. It is fitting, therefore, that JOURNAL readers should be introduced in the first five book reviews to new books on the Bible.

The Relevance of the Bible

By H. H. Rowley. New York, Macmillan Company, 1944. 192 p. \$1.75.

Here is an attempt to convince modern men that an ancient book is relevant to their world. Professor Rowley, of the University College of North Wales, does not ignore the historical factors which have produced the writings of the Scriptures. He accepts the process and the conclusions of modern Biblical scholarship. But he is convinced that we have often ignored in studying about the Bible, the spiritual power which flows from it. To use Fosdick's familiar phrases, the author is insisting upon the relevance of the abiding experiences, even while acknowledging the changing nature of the categories. "To know all about the Bible, and yet to miss its soul, is as sorry a performance as to study music, yet without any real appreciation of its beauty." A helpful discussion of Old Testament miracles is to be found in one of the chapters.

G. E. K.

It All Happened Before

By Roy L. Smith. New York, Nashville, Abingdon-Cokesbury Press, 1944. 136 p. \$1.00.

Dr. Smith is doing a great service through his exceptional facility for making the Bible a living Book for these times. By a critical survey of the turning points in Hebrew history on the arduous road toward the religious and moral concepts which underlie Christianity and democracy, he shows how men and nations are today tempted to make the same mistakes and how the same principles are at stake in the struggles of our time. These are not carelessly drawn historical parallels but valid explorations of parallels in the moral aspects of history. Especially valuable are the first portraits of the Prophets. The book will be rewarding to the lay reader, stimulating for the preacher, and very worthwhile for the teacher of the Bible.

H. J. S.

The Message of the New Testament

By Archibald M. Hunter, Philadelphia 7, Westminster Press, 1944. 122 p. \$1.00.

The writer of this little volume on the New Testament has been disturbed by the question, "If each writer has his own view of the Gospel, which is the right one?" The outcome of his reflection is the mature conviction that the New Testament is to be understood best not as a collection of diverse writings, but as a group of writings which is most accurately characterized by its basic unity. Taking into account the findings, and

using the methods of critical scholarship, Dr. Hunter returns to many of the conclusions of orthodoxy. Neither the Fatherhood of God, nor the ethics of the Sermon on the Mount lie at the heart of the New Testament. Important as these teachings are, they are still far from being the core of Jesus' teaching. The unity of the New Testament is best expressed by the phrase, "a story of salvation." The books display a far greater unity than liberal New Testament scholarship has supposed. Differences there are, to be sure, between Christ and Paul, between Christ and John. But the agreement between them is much more important than the differences.

Some practical problems emerge. Christian preaching (and presumably Christian teaching) must take a more realistic account of the serious nature of the problem of sin. It must stress the importance of the divine remedy of sin: the life, work and sacrifice of Christ. It must deal more seriously than it has heretofore, with the doctrine of the church. And finally, Christian preaching must find a new impetus for unity, as it seeks to heal the differences which separate Christians. For those who have gone through the period of analytic New Testament studies, this book will be most suggestive.

G. E. K.

Soldiers' Bibles through Three Centuries

By Harold R. Willoughby. Chicago, University of Chicago Press, 1944. 16 p. \$1.00.

We hear so much these days about Bibles in war that it will surprise us to read that the earliest known Soldier's Bible in English was the Bible of Cromwell in 1643. American war Bibles from the Revolutionary War on through to the present make a fascinating story; including the reprinting of Cromwell's for the American Civil War and for World War I. The figures for this war are increasing too fast for a compilation to have any value, so none is made in this book.

P. R. H.

Jesus the Christ

By Charles Cullen. Nashville, Abingdon-Cokesbury Press, 1944. 88 p. \$2.50.

Pen drawings illustrating the chief events in the life of Jesus are placed opposite the appropriate text from the King James' Version. The artist, who has specialized in illustrations for magazines and books of poetry, has also worked for many years on these drawings for the noblest poem of all. His work is imaginative and strongly decorative. The pictures are full of reverent feeling and, examined in sequence, build up to a strong emotional impact.

L. W.

Enough and to Spare

By Kirtley F. Mather. New York, Harper and Brothers, 1944. 186 p. \$2.00.

At a time when fears upon which imperialism feeds are being sharpened by frequent reference to the rapid depletion of our natural resources, it is well to have this calm,

scientific assurance that the earth's non-renewable resources are abundant for many generations to come. Here is a stirring plea for cooperation and a stern reminder of the evils of regimentation. We can have freedom and abundance, but only by winning the war now going on in the realm of ideas and ideals, says Dr. Mather.

H. J. S.

The Christian Mission in Our Day

By Luman J. Shafer. New York 10, Friendship Press, 1944. 168 p. Cloth, \$1.00, paper, \$0.60.

Dr. Shafer is a foreign missions secretary of the Reformed Church in America "on leave" for a year to serve the Commission on a Just and Durable Peace of the Federal Council of Churches. In this book he opens up with the nature of the world crisis facing us today. He finds it, not in the vertical war between nations but in the horizontal tensions out of which the war started and which will still be with us when the last shot is fired. These tensions are three: that between rising nationalisms and a growing physical world unity, that between white and colored races, and that between traditional economics and new solutions. Three such tensions are enough!

Starting from these, Dr. Shafer finds our world gone over to secularism, with numerous evil consequences and only one remedy—a return to faith. But also, we are involved in creating a new world order of peace; and the base upon which this must rest in the Christian faith. Beyond all other needs, stands the need for the Christian message—about God, about man, about fellowship—with the foundation of it all laid in the commitment of the individual soul to God.

P. R. H.

The Christian Sacraments

By Hugh Thomson Kerr. Philadelphia, Westminster Press, 1944. 179 p. \$2.00.

This book gives the sacraments their setting in the church along with preaching. It begins with the sacramental nature of our world, leads into the place of sacraments in the Christian tradition and practice, and then discusses Baptism and the Lord's Supper. Each is treated historically from a wide acquaintance with the sources. Debatable questions, such as the Quaker refusal to have any sacraments at all, the Baptist view as to immersion for adult believers only, and the problem of open communion, are faced frankly and with an objective presentation of all the evidence. The practical suggestions for administering the sacraments, while not a major factor in the book, show practical wisdom and spiritual insight.

P. R. H.

Down Peacock's Feathers

By D. R. Davies. New York, Macmillan Company, 1944. 188 p. \$1.75.

The author could not discover a book on the General Confession of the Anglican Church, so he wrote one. He admits that he is all for clouting the secularized mind—
(Continued on page 32)

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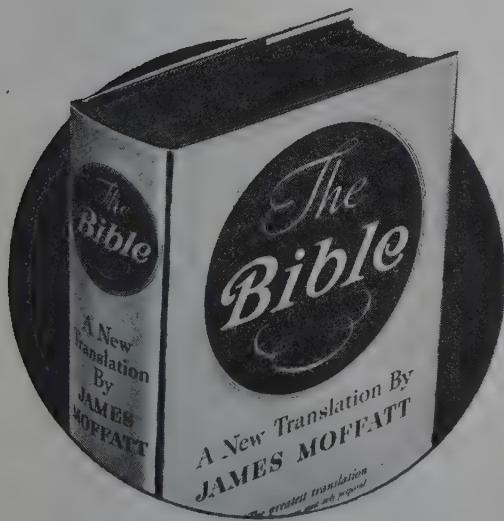
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New Testament History and Literature

By H. M. BATTEHOUSE, Albion
College. Planned to acquaint the stu-
dent with Biblical scholarship in Chris-
tian theology, textual criticism and
literary history of the Bible. Study
helps. 411 pp. \$2.50

A Manual of Bible History

By WILLIAM BLAIKIE, Revised 1940,
by C. D. MATTHEWS, Birmingham-
Southern College. Standard work on
Old Testament with recently added Gos-
pel and Apostolic history. 432 pp. \$2.50

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New Books

(Continued from page 30)

hard, and does so by using the Confession which takes the darker view of the human nature that many liberals regard all too highly. He discusses it from the sociological side, finding the original sin of rebellious self-will expressed in social evils, such as war and capitalism and not just in personal cussedness. The striking title comes from a quotation that pulls down the peacock feathers of pride.

P. R. H.

The Larger Evangelism

By John R. Mott. New York, Nashville,
Abingdon-Cokesbury Press, 1944. 103 p.
\$1.00.

Dr. Mott insists that the watchword of the Student Volunteer Movement—"the evangelization of the world in this generation"—is still valid and timely. In fact, it was never more practically possible than today to give every soul an adequate opportunity to accept Jesus Christ as Saviour and Lord. But this involves a broader and more versatile evangelism in every church and community. It requires individual work, group work and all tested methods.

H. C. M.

Citizens for a New World

By Erling M. Hunt, Editor. Washington
6, The National Council for the Social Stud-
ies, 1944. 186 p. \$2.00.

Teachers have the habit of covering the subject, so this book was bound to deal with every phase of the preservation of peace. It is intended for use in secondary schools, but the information would be useful for teaching and discussion anywhere, and for private reading. The chapters, though by different writers, hold together.

In the Minister's Workshop

By Halford E. Luccock. New York, Nash-
ville, Abingdon-Cokesbury Press, 1944. 254
p. \$2.00.

When one can talk shop as interestingly and suggestively as Dr. Luccock, he offers both enjoyable and profitable reading. The treatment is rich in content and illustration even though dealing largely with mechanics of the preacher's art.

Great Interviews of Jesus

By Clarence E. Macartney. Nashville,
Abingdon-Cokesbury Press, 1944. 190 p.
\$1.50.

With legitimate use of tradition and imagination, and with the literary skill that has marked his many books, Dr. Macartney has taken the great dramatic contacts with individuals reported of Jesus in the gospels and made of them sermons of persuasive power. This book will be stimulating to the preacher, very helpful for the Bible teacher. The book fits a description once made of Dr. Macartney's books: "As readable as fiction, but as helpful as a Bible Commentary."

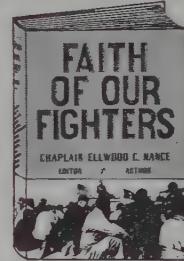
Mother

Tributes from the World's Great Litera-
ture. Selected by Louis M. Notkin. New
York, Samuel Curl, Inc., 1943. 243 p. \$2.00.

A collection of tributes to mothers and motherhood mostly in poetic form. The sources include many famous writers as well as statesmen, scientists and philosophers, and writers little known. A good gift book.

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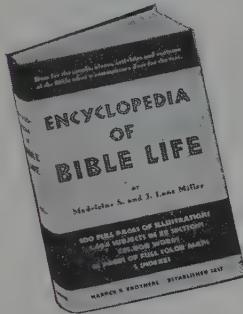


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The Slave Who Dreamed

By Maxine and M. M. Oblinger. Philadelphia, Westminster Press, 1944. 154 p. \$1.00.

An interesting and well-told story for high-schoolers, depicting the adventures of a young slave who sees against the brutality of the Roman world the kindness and serenity of the early Christians.

Additional Books Received

FOSTER HOME CARE FOR MENTAL PATIENTS. By Hester B. Crutcher. New York, The Commonwealth Fund, 1944. 199 p. \$2.00.

* GETTING ACQUAINTED WITH JEWISH NEIGHBORS. By Mildred Eakin. New York, Macmillan Company, 1944. 104 p. \$1.00.

JUST LIKE YOU and THEY ALL BEGAN TO SING. Both by Margaret T. Applegarth. Nashville, Broadman Press, 1944. 63 p. and 61 p. respectively. \$25 each. Two selections of interesting missionary stories by a lady who tells any story well. Their field is the Five Continents, and they can be told to children as they are. The missionary situations are not identified denominationally but belong to all.

* LANDS AWAY. By Earl Marlatt. New York, Nashville, Abingdon-Cokesbury Press, 1944. 179 p. \$1.50.

II. PHYSICAL GROWTH AND DEVELOPMENT. By Katherine Simmons. The Brush Foundation Study of Child Growth and Development. Washington 25, Society of Research in Child Development National Research Council, 1944. 87 p.

* To be reviewed.

A New Book of SERMONS by **HARRY EMERSON FOSDICK**

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* PRIMARY CHILDREN LEARN AT CHURCH. By Ethel L. Smith. New York, Nashville, Abingdon-Cokesbury Press, 1944. 170 p. \$1.25.

* QUIT YOU LIKE MEN. By Carl Hopkins Elmore. New York, Charles Scribner's Sons, 1944. 180 p. \$2.00.

* A STUDY OF YOUNG CHILDREN. By Ruth Strang. New York, Nashville, Abingdon-Cokesbury Press, 1944. 160 p. \$60.

THE TALE OF THE WIDOW'S SONS. An Interlude of Faith. By Robert Harris Gearhart, Jr. Philadelphia, Muhlenberg Press, 1944. 75 p. \$1.00.

* WE PREACH NOT OURSELVES. By Gordon Poteat. New York, Harper & Brothers, 1944. 185 p. \$2.00.

* YOUTH CONQUERING FOR CHRIST. By R. L. Middleton. Nashville, Broadman Press, 1944. 201 p. \$1.50.

Graded Curriculum

(Continued from page 29)
of Children, 22 p. \$2.50.

Prepared as a source book for the field workers and those persons responsible for initiating among groups of churches plans and opportunities for improving children's work.

Visual Method in the Church: Educational Bulletin No. 901. Chicago 1, International Council of Religious Education. 1944. Prepared by the Committee on Visual Education. 24 p. \$25.

Revised edition of an earlier publication. Points out the value and place of visual education in the church school, equipment necessary, suggestions for carrying out a good visual program, etc.



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What's Happening

Roy G. Ross

This Study Is All Yours!

IT DOES CONCERN YOU—the first meeting of the Committee on the Study of Christian Education described in the adjoining columns. As I sat through those three days, I wished that I could have said to every forward-looking Sunday school superintendent, officer and teacher, "This Study belongs to you, for it will ultimately affect your work in many ways." Let me say that to you now.

It was interesting and inspiring to sit in a meeting where agencies, policies and programs were subjected to the most critical scrutiny; to see general church leaders, public school leaders and laymen working at this task together; to find them coming to know each other and to understand, or challenge, each other's language; and to sense how they are planning their ultimate report on the basis of facts or sound investigations which will reveal them. A study carried on in this spirit is bound to mean much to all of us.

As I listened in on this kind of committee meeting I became aware of the following trends in conviction and practice that must bring this study home very close to you:

First. There is an increasing determination that somehow our religious teaching shall more adequately set forth the essential elements in the Christian Gospel and a better working knowledge of the Scriptures.

Second. There is a deep concern as to whether there is a real rise or decline in the extent of religious instruction in America; whether statistics in some instances represent an inadequacy of program and a decline in interest, or whether they may reflect the decline in child population of the nation, the war time population shifts, and more accurate record keeping.

Third. There is a growing interest in religious education on the part of public school superintendents and teachers. Scores of public school leaders wish to render all the support they can to the movement for Christian education generally and to the teaching programs of local churches and communities.

Fourth. There is a unanimous conviction that provision should be made for more adequate public recognition of the Sunday school teacher, not only as a servant of the church but also as one of the nation's most indispensable agents for the development of a citizenship with integrity and character.

Fifth. There should be a more effective relationship between ministers and teachers in many churches. Every minister should consider the church school an indispensable part of his program, and every teacher should make the minister feel that he is needed in the church school.

Sixth. There is need for a renewed drive for commitment to service as teachers of religion among the laymen and women of our churches. There should be a relatively greater emphasis on the example of Christian character as compared with technical training in the selection of church school teachers;

Study Committee Has Important First Meeting

NEW YORK, N. Y. "Our world has fallen apart morally. Something has gone from our world, an ethical glory has departed." These ominous words were thrown by Dr. Nevin Harner as a challenge to the members of the Christian Education Study Committee as they met in their first meeting at the Hotel Governor Clinton, New York City, October 23-25. Dr. Paul H. Vieth, as stated in the November *Journal*, is the chairman of this important Committee.

Speaking on the subject, *Christian Education and Today's Needs*, Professor Harner, who teaches religious education in the Evangelical and Reformed Seminary at Lancaster, Pennsylvania, declared that Christian education must hear and respond to the urgent calls coming to it from today's individuals, from today's families, from today's Church, and from today's state.

Following Dr. Harner's provocative paper, Dr. Gerald Knoff of the International Council staff spoke on the subject *Christian Education and Present Tensions*; and Professor Samuel Hamilton of New York University read a paper on *The Impact of Our Culture Upon Our Religious Life*.

As the group reconvened for an evening session, Dean Luther A. Weigle of the Yale University Divinity School spoke on *Our Foundations in Religion and Education*.

"Some people," Dean Weigle declared, "hold that the minds of men are usable for other things but not to know and love God, and that human reason is but a practical instrument for coping with relative and limited situations, and quite unfit to approach the infinite and absolute being." But this assumption, the speaker declared, is quite at variance with the Christian position. Dean Weigle called the members of the committee to rigorous thinking to formulate their basic convictions about God, revelation, Christ, man, sin, faith, salvation, and the Holy Spirit.

Dean Weigle was sure that while some of the uncritical assumptions of popular educational method will have to be rethought, the mission of the Church is to teach, and teach, and teach.

With these statements before it, the Committee began its creative work. It was agreed

while the first qualification is indispensable, the second is highly desirable to the extent that it can be obtained.

It would be helpful to the work of this Committee to know what readers of the *Journal* think regarding present institutions, policies, and practices. It is hoped that many will send statements of their viewpoints and convictions to Dr. Gerald E. Knoff, Executive Secretary of the Committee, at 203 N. Wabash Ave., Chicago 1, Illinois. For, from this point on, *this Study is all yours*.

that one group should begin to study the basic foundations of Christian education in religion and education, and that another should investigate the patterns through which Christian education does its work. Frequent joint sessions, mutual criticism, and some inter-change between the groups were relied upon to insure a common direction.

Under the chairmanship of Professor John Bennett of Union Theological Seminary, a group is now at work upon a statement which, it is believed, will be of great significance. It is not often that Biblical experts, theologians, psychologists, and other specialists have sat down with religious educators to attack common problems. They are doing it now.

Professor Harner is heading the second group, which has the important responsibility of bringing in recommendations to the Christian education forces of America. Straightforward criticism and generous praise both may come from this section, which has divided itself into smaller units investigating the local church, the family, leadership, and the curriculum.

Separate meetings of these groups are being arranged for the near future. There will probably be two meetings of the whole Committee in 1945.

As the Committee adjourned, it authorized the formation of an Executive Committee to carry on its work between sessions. These persons were Dr. Paul H. Vieth, Chairman, Dr. Nevin Harner, Vice Chairman, Dr. Gerald Knoff, Executive Secretary, Rev. Willis Ford, Professor Samuel Hamilton, Bishop Paul B. Kern, Dr. Edward Paisley, Dr. Harry T. Stock, and Professor John C. Bennett. Dr. Arlo A. Brown, Chairman, and Dr. Roy G. Ross, General Secretary are *ex officio* members of the Executive Committee.

Study Papers Available

The significant papers prepared for the meeting described above, indicating

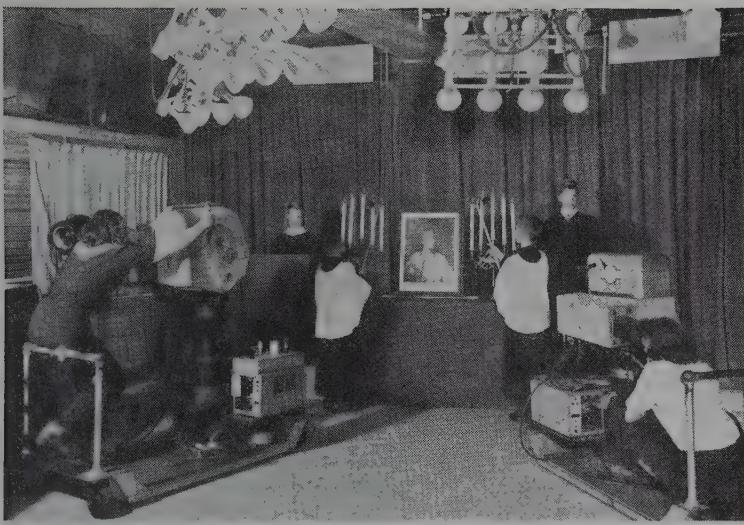
New Directions for Christian Education may be purchased in mimeograph form:

1. Harner: *Christian Education and Today's Needs*. 5c
2. Knoff: *Christian Education and Present Tensions*. 5c
3. Hamilton: *The Impact of Our Culture Upon Our Religious Life*. 5c
4. Weigle: *Our Foundations in Religion and Education*. 10c

Complete set—20c

Order from Christian Education Study, International Council of Religious Education, 203 N. Wabash Ave., Chicago 1, Illinois.

THE ELECTION IS OVER



First Television Broadcast on Religious Education

CHICAGO, Ill. The first religious education program broadcast by television was sent out to the Chicago area over WBKB as a special feature of Religious Education Week, sponsored by the International Council of Religious Education. This program was a test of television as a means of carrying Christian teaching into the home. It is estimated that there are 200 television receiving sets in this area.

With young people participating from the church schools of three Protestant churches in Evanston—First Methodist, First Presbyterian and St. Luke's Episcopal—the broadcast consisted of worship, music and study

under the direction of Miss Geraldine Gregg, director of religious education for First Methodist church.

This interdenominational program had as chairman Robert Bollman. Young people of the youth choirs of the cooperating churches sang under the direction of Miss Helen Hawk Carlisle. Announcer was the Rev. John B. Ketcham, director of the field department of the International Council. In charge of the production was the Rev. E. Jerry Walker, educational director of WLS, who is also on the staff of the International Council as radio consultant.

Denominational News

NASHVILLE, Tenn. Two important additions to the Editorial Division staff of the Board of Education of The Methodist Church have been announced by Dr. C. A. Bowen, editor-in-chief of church school publications. They are Dr. J. EMERSON FORD, who leaves the pastorate of St. Paul's Methodist Church, Orangeburg, S. C., to become Editor of Youth Publications, and DR. CHARLES E. SCHOFIELD, who gives up the presidency of Southwestern College, Winfield, Kansas, to become Editor of Adult Publications.

DR. FORD, a native of South Carolina, received seminary and graduate training at Yale University. He has had experience as a pastor of rural, small and large town, and city churches, as well as a district superintendent and a conference executive secretary of Christian education. He has been prominent in educational work in his denomination, and a delegate to several General Conferences. He was a member of the Methodist Curriculum Committee, where he served as Chairman of the Committee on Curriculum for Adults.

DR. SCHOFIELD was reared and has spent practically all of his ministry in the West. Following pastorates in Colorado, Nebraska and Wyoming, he was district superintendent

and later president of Iliff School of Theology. He became president of Southwestern College in 1942. He is the author of several books, among them being *The Adventurous God*, *We Methodists*, and *The Methodist Church*.

In connection with these two additions to the staff, REV. WALTER N. VERNON, JR. was made Administrative Associate to Dr. Bowen. Mr. Vernon went from a pastorate in Dallas six years ago to the Editorial Division staff.

ATLANTA, Ga. REV. WAIGHTS G. HENRY, Jr. has been elected Executive Secretary of the Board of Education of the North Georgia Conference of The Methodist Church. Mr. Waights will, on December 1st, succeed Rev. W. S. NORTON. Mr. Norton, after fourteen years of service, will return to the pastorate. Mr. Henry received his A.B. from Birmingham-Southern College, and his B.D. from Yale Divinity School. He has served churches at Hoschton Circuit, Clayton, and the Epworth Methodist Church in Atlanta.

INDIANAPOLIS, Indiana. Miss ALICE M. DRAKE has been appointed the new director of religious education in Pennsylvania for the Disciples of Christ United Socie-

We are glad that it is. There was a good deal of bitterness in the campaign. Many people said things they didn't mean and did things they now regret.

Some brickbats were thrown at Spiritual Mobilization but we have forgotten about them. We harbor no ill will toward those who threw them, who charged us with all sorts of things which weren't true.

It is important that we all forget such things and that the country be united in common dedication to swift victory and a better post-war world.

Spiritual Mobilization continues to sing its same song, occasionally in a different key for the sake of variety. We shall continue to sound the alarm against pagan stateism, and shall continue to champion spiritual ideals and basic freedoms which have made America strong—the Christian fundamentals which stateism at the totalitarian level would undertake to destroy.

In a calm, judicial, post-election mood let the clergy of America contemplate the necessity for keeping the state servant instead of permitting it to become master as it threatens. Each in his own way, let us all be mightily effective. Free pulpit, free press, free enterprise, free assembly, and free speech cannot be taken for granted anywhere in the world! But they can be vouchsafed safe in America.

Are you interested in receiving our pamphlets? We have a new one titled "After Election" which we'd like to send you.

Spiritual Mobilization

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James W. Fifield, Jr., D.D., Founder

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NAME _____

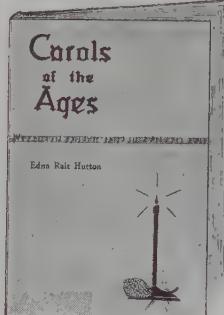
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Town and Country Work for the Woman's Division of Christian Service, to succeed Mrs. J. W. Downs, retired.

CHICAGO HEIGHTS, Ill. Miss NELLIE WACAR, formerly Field Work Director at the Chicago Baptist Training School, is now Director of the Jones Community Center, Chicago Heights, Illinois. The Center is sponsored by the Presbyterian Church of the local community.

PHILADELPHIA, Pa. The Presbyterian Church in the U.S.A. held 129 summer conferences and 86 accredited junior-high camps during 1944. Although 15 more conferences and 30 more junior-high camps were conducted this summer than last year, many registrations had to be turned back because of insufficient facilities. The four work conferences arranged were attended by 42 delegates. Twenty-two young people shared in the six youth caravans that visited 29 churches in five states.

Coming Events

(Meetings of Interest to Leaders
in Religious Education)

DECEMBER

- 5-6 Semi-Annual Meeting of the Parish and Church School Board, United Lutheran Church in America, Philadelphia, Pennsylvania
- 5-7 National Council of the Protestant Episcopal Church, and of the Division of Christian Education, New York City
- 29-Jan. 3 Methodist Conference on Christian Education, Nashville, Tennessee

JANUARY

- 5-8 Annual Meeting, Foreign Missions Conference of North America, Toronto, Ontario
- 8-12 Annual Meeting, Home Missions Council of North America, Atlantic City, New Jersey
- 10-12 Annual Meeting, Pennsylvania State Council of Christian Education
- 16-19 Study Conference, Commission on a Just and Durable Peace, Cleveland, Ohio
- 24 Annual Meeting, Indiana Council of Churches, Indianapolis
- 28-Feb. 4 National Youth Week
- 29-31 Minnesota State Pastors' Conference, St. Paul
- 29-Feb. 1 Annual Ohio Pastors' Convention

Councils in Action

BOSTON, Mass. The Massachusetts Council of Churches held a meeting of officers and committee members of local councils of churches in Massachusetts. DR. FRANK JENNINGS, Executive Secretary of the Council, announced that two new councils are in the process of formation at Everett and Northampton, bringing the total number of community councils in the state to forty-five. DR. WORTH M. TIPPY is serving as interim secretary for the Springfield Council.

NEW BEDFORD, Mass. REV. JOSEPH W. MERCHANT began work September first as Executive Secretary of the Inter-Church Council of Greater New Bedford. The Council's program will include a hospital chaplaincy program, community school of religious education, vacation church schools, religious services to men in the armed forces, and many special services. This development has been made possible by the successful raising of a fund of over \$10,000 last spring, with 33 churches, representing thirteen denominations, participating. Much credit goes to REV. SHIRLEY B. GOODWIN who was president of the Council during its period of expansion.

ALBANY, N. Y. REV. THEODORE C. MEYER, recently minister of the First Baptist Church in Albany, has been appointed Director of Christian Education of the Albany City Council of Religious Education on a part-time basis. He succeeds REV. JOHN B. KIRBY, Jr., who has resigned in order to return to the pastorate.

TOLEDO, Ohio. By placing the REV. DR. CARROLL A. WISE, Director of the Department of Religion and Health, upon a full-time basis, the Toledo Council of Churches becomes the first to pioneer in this field. Dr. Wise began his full-time service on September 1. Prior to this he had been devoting a small amount of time to the Council while serving as Protestant chaplain at the Toledo State Hospital.

One of the outstanding features of this department's ministry is that of providing cooperative Protestantism with a special Counseling Service Center on personal problems. Persons come to the Center upon referral by clergymen and social workers, as well as upon their own initiative. In addition to this counseling service, Dr. Wise will give courses for clergymen in the religion and health field and will be available for consultation with pastors on religion and health problems arising in their parishes. One of his special interests will be ministering to returning service men and women and their families.

COLUMBUS, Ohio. The Ohio Council of Churches has announced the appointment of Miss ROSE ALTC, who for the past six years has served as Director of Weekday Church Schools at Mt. Vernon, Ohio, as Director of the Woman's Department of the Council. Miss Altic began her work at the close of the weekday schools in the late spring of 1944. She holds a Bachelor of Theology degree from Marion College, has four summers of training at the Winona

Lake School of Theology and is completing her work for her Master's degree at Northwestern University. Following several years of public school teaching in Ohio, she served as a missionary to the Armenian people in Beirut.

CLEVELAND, Ohio. The Cleveland Church Federation has announced two new staff appointments. REV. JESSE D. REBER, minister of the First Church of the Brethren, Cleveland Heights, Ohio, began work in mid-summer as Associate Field Minister of the Cleveland Church Federation on a part-time basis, working in the older residential areas with neighborhood ministerial associations. Mr. Reber is a graduate of Elizabethtown College and Gettysburg Theological Seminary. He holds an M.A. degree from New York University where he specialized in research and coordination of character-building agencies.

REV. FRANCIS R. CASSELMAN has been appointed to the position of Chaplain to the Defense Industrial Population on the staff of the Cleveland Church Federation. Dr. Caselman, who is a graduate of Friends University and Union Theological Seminary, has an M.A. degree from Columbia University and an honorary D.D. from Friends University. He has held numerous pastorates in rural churches in Iowa, Virginia, Pennsylvania and Ohio. His coming to the Cleveland work is by courtesy of the Board of National Missions of the Evangelical and Reformed Church.

KIRKWOOD, Mo. The Christian Youth Council of Missouri, LEROY STANFORD, President, at its last meeting planned the following projects: promotion of World Order Sunday, working for the relocation of Japanese-Americans, holding a statewide Christian Youth Conference, bringing an outstanding Negro leader to the state for Youth Week, 1945, sponsoring Religious Emphases Days in the high schools, and increasing the value of the Missouri Council Youth Camp for 1945.

READING, Pa. The Pennsylvania State Council of Christian Education held its 82nd Annual Convention in Reading, October 10-13. The registration showed 2020 in attendance. Leaders in the general sessions were Dr. Dan Poling, Dr. Elmer G. Homringhausen, Dr. Henry Smith Leiper, Clarence W. Cranford, Mrs. Percy R. Hayward, Miss Ruth Elizabeth Murphy, and Mr. L. A. Wellever. Fifty other leaders participated in the division programs which required six churches to house.

DR. H. E. PAISLEY of Philadelphia was re-elected president. The following were added to the vice presidents of the organization: Governor Edward Martin, Rev. Charles Drain, Mr. Frank E. Parkhurst, Jr.

The Council, through Walter E. Myers, General Secretary, announced the appointment of REV. GUY J. MOYER, pastor of the Evangelical and Reformed Church at Danville to succeed REV. LEE J. GABLE as Director of Leadership Education. Mr. Moyer will give full time to the work after January first.

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SOUTH BEND, Ind. The Council of the United Churches of St. Joseph County, through W. BRUCE HADLEY its executive secretary, announced that the churches, cooperating in response to the appeal of the United Nations Relief and Rehabilitation Administration, had collected 248 cartons of clothing for the relief of liberated peoples of Europe.

ROCHESTER, N. Y. MR. EDWIN W. FISKE, a layman, has been elected chairman of the Department of Weekday Religious Education of the Federation of Churches of Rochester, N. Y. and vicinity. Mr. Fiske is a member of the Lake Avenue Baptist Church of Rochester, and for many years served on its Committee on Education. He has been associated with weekday work since its beginning in Rochester in 1920. He succeeds REV. JOHN C. WHITE, who is now serving as acting director of the Commission on Social Action of the Presbyterian Church.

NEW YORK, N. Y. The New York City Council of Church Women has appointed MRS. CHARLES H. SEARS as its Executive Secretary. Mrs. Minnie Sandberg Sears is a graduate of Kansas State University, and has an M.A. from Columbia University. She also studied at the Chicago Baptist Missionary Training School. From 1918 to 1923 she was teacher and acting principal of the Mary L. Colby School in Yokohama, Japan. She has served as executive secretary of the Religious Education Department of the Washington, D. C., Y. W. C. A. and as a secretary of the Woman's American Baptist Foreign Mission Society. In 1935 she resigned to become the wife of Dr. Charles H. Sears, for many years the secretary of the New York City Baptist Mission Society. The New York City Council of Church Women serves as the Woman's Division of the Greater New York Federation of Churches.

Current Feature Films

These estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Abroad With Two Yanks (UA) Wm. Bendix, Dennis O'Keefe. *Comedy*. They vie for hand of one Australian girl, lose her to childhood sweetheart. . . . The usual round of barracks slapstick, tough sergeants, childish horseplay, and so on. Trite dialogue. **Mainly dull.** **M,Y**

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IJRE 12-44

†Battle of the Marianas (Warners, in cooperation with Marine Corps) *Documentary* showing landing operations, actual combat, during occupation of island group. . . . Vivid, on-the-spot photography and effective maps give memorable impression of what such fighting actually is, without benefit of glamor or patriotic preaching. **M,Y**

Double Indemnity (Par.) Fred MacMurray, Edward G. Robinson, Barbara Stanwyck. *Melodrama*. Insurance salesman plots "perfect" murder with wife of victim; as investigator friend unravels clues, sees case disintegrate through unexpected forces. . . . Ingeniously worked out to provide concise, coherent film, suspenseful although we start with conclusion. Characterizations effective—done; unpleasant but convincing. **M**

Dragon Seed (MGM) Turhan Bey, Katharine Hepburn, Walter Huston, Aline MacMahon. *Drama*, as Chinese farm family is changed from peaceful pursuits to violence in resisting Japanese invaders of their village. . . . Setting stylized, but effective. Although you are uncomfortably aware of incongruity of Americanisms in what should be simple Chinese characterizations, problem of peaceful people faced with violence does come through with conviction. *A worthy purpose somewhat lost in story-book presentation.* **M,Y**

Faces in the Fog (Rep.) Jane Withers. *Melodrama*. Children tangle with police when parents of girl neglect her, then apply harsh discipline. . . . Like other films exploiting problem of juvenile delinquency, sets forth children as really innocent, in trouble only because of coincidence. *A sordid story, ineptly done.* **M,Y**

Gaslight (MGM) Ingrid Bergman, Chas. Boyer, Joseph Cotten, May Whitty. *Melodrama*. Long-past murder carried over for solution into domestic life of victim's niece. . . . Part gripping psychological study, part suspenseful melodrama, this is ingeniously constructed for mounting tension. Interpretation unusually skillful. **M,Y**

Janie (War.) Edward Arnold, Ann Hardinge, Robert Hutton, Joyce Reynolds. *Comedy*. Domestic calamities when teen-age daughter and her friends undertake to provide fun, parties for servicemen stationed nearby. . . . Done in slightly satiric manner, never really taking itself seriously, this is fair light-weight entertainment. **M,Y**

Maisie Goes to Reno (MGM) John Hodiak, Ann Sothern. *Comedy*. Ex-showgirl, now riveter on vacation, confuses everything for herself by trying to help out troubled acquaintances. . . . Plot grows tiresome, introduces crew of most unpleasant people—too much so to be redeemed by the admittedly charming Maisie. Much drinking, but apparently not approved. **Feeble.** **M,Y**

Marriage is a Private Affair (MGM) John Hodiak, Hugh Marlow, George Montgomery, Lana Turner. *Drama*. Frivolous wife ponders infidelities, plays at divorce, learns lessons—against lavish backgrounds, costumes, continuous drinking. . . . Evidently supposed to point some sort of moral, but succeeds only in confusing values. Disgusting characterizations. *Annoyingly superficial.* **M**

The Mask of Dimitrios (War.) Steven Geray, Sidney Greenstreet, Peter Lorre, Zachary Scott. *Melodrama*. Career of Bal-

kan international scoundrel—murderer, spy, thief—as related in flashbacks to detective novelist tracing episodes. . . . Gives only surface motives of entirely despicable character, loses force as suspense film because of loose ends, episodic method. *Sordid crime tale.* **M**

The Merry Monahans (Univ.) Jack Oakie, Donald O'Connor, Peggy Ryan. *Musical*. Dances, acts, ensembles in tale of careers of two vaudeville families in early 1900s. . . . Typical backstage story, its attention centered chiefly on teen-age performers. *Fairly entertaining.* **M,Y**

Mr. Winkle Goes to War (Col.) Ted Donaldson, Edward G. Robinson, Ruth Warwick. *Drama*. Meek bank clerk who longs to be simply a repair man is drafted, returns from Pacific a hero. . . . Excellent characterizations in slowly paced, *warm hearted story.* **M,Y**

San Diego, I Love You (Univ.) Louise Albritton, Eric Blore, Jon Hall, E. E. Horton. *Comedy*. Resourceful daughter moves young brothers, father to city to market latter's invention, encounters domestic woes, romance. . . . Unexpectedly provides some good *imaginative comedy scenes.* **M,Y,C**

Summer Storm (UA) Linda Darnell, Hugo Haas, E. E. Horton, Anna Lee, George Sanders. *Drama* based on Chekov's "Shooting Party"—a tale of decadent czarist aristocrats, tracing demoralization of petty judge through attachment to ambitious, shrewd peasant girl. . . . A mature film, convincing, effectively conveying sense of place and time, this contains excellent characterizations, is honest, without sentimentality, *maintains integrity of purpose* by not stooping to conventional Hollywood ending, with reforms all around. **M**

Sweet and Low Down (Fox) Linda Darnell, Benny Goodman and Band, Jack Oakie. *Musical*, its story built around experiences of one young trombonist recruited from slums. . . . A short, *pleasant* film, its story fitting in more logically than is usually the case with "musicals," in which bands are only incidental to plot. **M,Y**

Take It Big (Univ.) Jack Haley, Harriet Hilliard, Ozzie Nelson and Band. *Musical*. Night club entertainers create fabulous dude ranch from run-down inheritance of one of their number. . . . Except for those who are enthusiastic over the Nelson band, audiences will find this *mediocre.* **M,Y**

Take It or Leave It (Fox) Phil Baker. *Comedy*, with popular radio quiz show as setting for inserted shots from old Fox films, chiefly musicals. . . . Background story too silly to carry the film; inserted shots, which might have introduced clever method, are tiresomely similar. **M,Y**

When Strangers Marry (Mono.) Kim Hunter, Dean Jagger, Franklin King. *Melodrama*. Bride arrives in city to find husband hiding from police, comes to suspect him of previous crimes. . . . Improbable, rather amateurishly done, but achieving more suspense than many more pretentious efforts. **M,Y**

***Wing and a Prayer** (Fox) Don Ameche, Dana Andrews, Wm. Eythe, Richard Jaeckel. *Drama*. The saga of one carrier-based torpedo plane squadron just before and during the Battle of Midway. . . . Effective direction blends Hollywood shots with documentary footage to give vivid sense of actual participation. Action scenes are tense, details honest and moving, the whole unusually *convincing.* **M,Y**

Films for Church Use

Recommendations by the Committee on Visual Education of the International Council of Religious Education.

The following materials are available through the denominational publishing houses, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Ave., New York 10, N. Y.

Panorama of the Christian Church. 150 slides with lecture. Sale \$65.00; rental \$10.00. (Also available in four parts—rental, each \$2.50; sale 50¢ per slide)

The Early Church, 31 slides

The Medieval Church, 61 slides

The Period of the Reformation, 39 slides

The American and the Younger Churches, 18 slides.

Developed by Roland H. Bainton, professor of Church History at Yale Divinity School, the Panorama illustrates the great moments and events in the life of the church with pictures taken from paintings, frescoes, mosaics, illuminated manuscripts, stained glass windows and, in modern times, Kodachrome photographs. The lecture gives rich facts about the history of the church. Ideal for use with courses in Church History; also useful in study of great Christian characters, worship and symbolism. Since the Panorama can best be used a few

slides at a time over an extended period, purchase is recommended.

Content: EXCELLENT; Technical Quality: Good.

We've a Story to Tell. 30 min., 16mm. Sound, \$5.00.*

This new professionally produced film issued by the Methodist Board of Missions uses a technique new to religious films to develop the thesis that service to the world is an experience which is vital to the religious life of the local church.

The basic setting is a service in a prosperous city church. The background music, the singing and worshipful attitude of the congregation impart a reverence to the presentation which tends to envelop the film audience. As the minister preaches on "world service," brief scenes vividly illustrate his remarks and show how contributions for missions are transformed into service throughout the world.

The film is also unique in that reference to the Methodist Church is so slight that the film can be used almost equally well in churches of other denominations. One leaves the film with the feeling that he has actually participated in an impressive religious service.

Content and Technical Quality: EXCELLENT.

*Price to Methodist Churches. Price to other churches not yet determined.

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Editorials

The Election Is Over!

THE TUMULT and the shouting die. The captains and the kings of radio and press and platform depart. The Presidential election of the United States is over.

There are many angles from which to assess this or any campaign. One angle is this: *the effect of election arguments upon our respect for the facts, all the facts, and our willingness to use these facts on any question before us.*

We chuckle over the cartoon that, if it were true, would make our political opponent out to be a rascal, a fool, or a traitor. But are we aware as we do so that the cartoonist uses a medium that is very limited in its range? Only once in a long while can a cartoon encompass enough of the whole truth to give a true picture. And yet political judgments of multitudes on the most profound problems have for many years been created, confirmed, or set by cartoons.

One candidate makes a charge that is based upon only a part of the facts or upon a statement that does not adequately represent the entire situation from which it is taken. And the hearers, especially of the speaker's party, accept the charge as proven. Things like this are done for all parties, and rejoiced in by those who follow these parties. Instances are too numerous to mention.

Of course, all political argument is not on this level. The worst cartoons of today are not as bad as those of a century ago and the average level has been improving steadily with time. Even in the name-calling campaign just closed no one picked up the word applied to Abraham Lincoln and called his opponent a gorilla. And, in all fairness, it must be said that politics is not the only field in which we resort to unfair argument.

Someone has said that sin, any sin anywhere, is a gash in the moral order of the universe. In the same way, to slash a priceless picture in a public art gallery, is a sin, not against the gallery or the artist alone, but against all art, all beauty everywhere. So it is with truth—facts in the small setting, and truth in the large.

It has taken us human beings a long time to get to the place where we base as many of our judgments and actions as we do upon the facts, upon the truth, of the universe. Man's love for truth is a costly distillation of the

human spirit, drop by drop, over immeasurable time. And woe to us when, because falsehood feeds our prejudice, we dash a drop of that precious gift to the ground. It is a long trek from the guttural grunt of primitive man that settled everything, to the citizen who yesterday wrote a letter to the newspaper he most respects in his city to protest against an article that used specious arguments to support his own case. But we are making that journey. And every false method, even on our own side, sets that costly progress back a step.

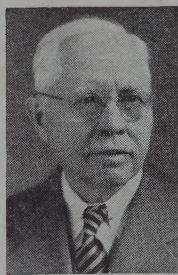
And all this is serious business, brethren, for us in Christian education. For modern, progressive Christian education, not in its extreme forms but in its main drive, has staked its case, to a larger degree than we realize, upon the willingness and ability of people to build their lives and their faith upon the facts of God's universe. The truth about where we got our Bible, about whether the Negro is biologically inferior or not, about the creedal curiosities of our own denomination; the discussion method; the way in which children grow through their own choices, acts and interests—what are these but spots at which Christian education is tied up with the way in which the human mind is at work in its world?

To say this does not make Christian education entirely or mainly an intellectual affair, but it does say that the way people make up their minds on one thing shows how they will make it up on other things. To know that fact and to resolve to act accordingly is one thing we could learn from the election. And this means that the home, the school, the total church and the social order stand unseen beside every Christian teacher in the humblest home or the smallest classroom in the land when teaching goes on. Herein is another fence to come down so that we can find the larger pattern in which to do our work.

New Occasions"

JOURNAL plans for the future take full account of the "new occasions" that constantly "teach new duties." The January number will give special place to Evangelism; the February one to "Growing Edges in Christian Education." And this flavor of the future will be apparent throughout every issue. All this—and the regular features too.

Where Honor Is Due



Grant McDonald

DR. GRANT McDONALD, prominent physician of Detroit, Michigan, was awarded the Russell Colgate Citation for Distinguished Service on November 13 in recognition of the outstanding contribution he has made to the cause of religious education in his city. The presentation was made

by Dr. P. R. Hayward, at the annual meeting of the Detroit Council of Religious Education. Mrs. Alice Goddard, director, made the plans for the meeting, which was held at the First Baptist church, Detroit. Dr. Georgia Harkness, professor of applied theology, Garret Biblical Institute, Evanston, Ill., made a strong address on "The Shape of Things to Come."

The citation, which includes an engraved certificate and a watch chain emblem, is given by the International Council of Religious Education in memory of the late Russell Colgate, president of this organization until his death in 1941. It is awarded in recognition of significant achievements of laymen and lay women in Christian education.

Highly respected in his community both as a professional man and as a Christian layman, Dr. McDonald has worked quietly but persistently, never hesitating to make himself heard on matters of importance. A session member of his church for over thirty years, he has been active in the promotion of the religious education program constantly, both as chairman and as a member of the Board of Religious Education. He served as religious education representative on the Canvass and Calling Committee, and as chairman of the Boys' Work Committee of his church.

A member of the Detroit Laymen's Club since its inception, Dr. McDonald has constantly emphasized the place of religious education with that group. Heading the club's Religious Education Committee, he and the committee have been entirely responsible for the raising of funds for the city's weekday religious education program. Not only has he headed this fund-raising; he has kept alive the club's interest in this program. Through this committee he has seen that the teachers of Michigan are being informed regarding state laws on the inclusion of Bible reading in schools if the teachers so desire.

Dr. McDonald serves the city as a member of the executive committee of the Detroit Council of Religious Education, and is active in stimulating interest in religious education through speeches and letter-writing not only in Detroit, but also in nearby smaller communities.

In paying tribute to him it was said that, "One fine thing about this layman is his willingness to understand other people's viewpoints without losing his own if he does not agree with the other person. This makes him a stable, solid, Christian citizen whose work should surely be recognized."